DIRECTIONS AND HELPS

FOR THE FIRST YEAR CONFERENCE COURSE FOR TRAVELING PREACHERS

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DIRECTIONS AND HELPS

FOR THE FIRST YEAR

ISSUED BY THE GENERAL CONFERENCE
COMMISSION ON COURSES OF STUDY

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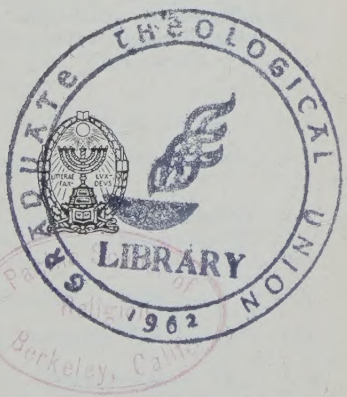
Rev. David G. Downey, Vice-Chairman
Prof. Harris Franklin Rall, Secretary
Bishop William O. Shepard
Bishop Francis J. McConnell
Rev. Wallace MacMullen
Rev. Alfred E. Craig
Rev. Lucius H. Bugbee
Prof. F. Watson Hannan
Pres. Arlo A. Brown

Allan MacRossie, Educational Director
150 Fifth Avenue, New York



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FOREWORD

(To be read by each student before beginning the work of the year)

Not so many years ago the Conference Course of Study meant to most students and examiners simply a series of examinations which a man had to pass in order to get into the Methodist ministry. In 1916 the General Conference established a Commission on Courses of Study, to whom were intrusted all matters connected with the training of our ministers outside our colleges and seminaries. The task of this Commission is not simply to select the books for the Course, but to make the Course of Study a real educational institution.

The *Directions and Helps* are the most important item in the plans by which the Commission is seeking to perform this task. One volume goes with each year of the Course and with the studies for admission. The title describes the purpose of this volume. It is not to add unnecessary burdens, but to direct the student in his work and to help him do it to the best advantage.

The following suggestions are important as to the use of this volume: First, read carefully the General Suggestions for Students. Secondly, turn to the Homiletical Directions and Suggestions, the last pamph-

let in each of the volumes except that for Admission on Trial. This pamphlet should be used in connection with the study of each volume of the year. Thirdly, note carefully the "Required Written Work" prescribed in connection with each volume.

The Commission extends to you its greetings and its heartiest good wishes as you begin the work of the year. It realizes that the loyal and industrious cooperation of the student alone can make its plans successful. It is grateful for the many words of appreciation that have come to it from students in the Course during these last years. It is desirous of helping the student in any possible way. Communications may be sent at any time to the Educational Director of the Commission, Dr. Allan MacRossie, 150 Fifth Avenue, New York City.

GENERAL SUGGESTIONS FOR STUDENTS

A Word to Students and Examiners

The *Directions and Helps,* of which this pamphlet is a part, are an essential portion of the Conference Course; their reading is required and the tasks assigned in them are obligatory. This first pamphlet is to be read by all examiners. In addition, examiners will need to read the pamphlets pertaining to the books in which they examine and to the collateral work of which they have charge. They should note carefully the written work required, and should mark upon this separately. In the books upon which the student is examined, the grade given on the written work is averaged with the grade given on the examination, and the final mark of the student is thus determined.

This work is prepared with the thought that the large majority of students taking this course will at the time be pastors in charge of churches. The required written work assumes this in some cases, as for example, where the student is required to report as to conditions on his charge or as to sermons preached to his congregation. In the case of those who are taking

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this Course and are not in pastoral work at the time, the Board of Examiners is authorized to substitute other assignments of written work for that referred to above which presupposes a pastoral relation. It must be clearly understood by examiners that this refers only to a few subjects, and even in these subjects the substitutes will be necessary for only a part of the work.

The student should read this pamphlet before beginning his work. It forms a part of the *Directions and Helps* for each year of the Course.

The Purpose of the Course

The purpose of the Conference Course of Study has often been misunderstood. It is not a series of examinations which the church sets before its young men as a test of their fitness for the ministry. True, it serves as such a test, but its real purpose is as a school of training.

The Need of Training

Never was the church more in need of trained leadership. Our itinerant fathers were summoned, many of them, to endure great hardships in their work. Their problems, however, were simpler than ours to-day. The task of the minister was never harder than to-day; the opportunity of the ministry was never greater. For these harder tasks and larger opportunities we must make fitting preparation. Take an illustration. Here is the task of religious education, the question of the Sunday

school, the winning of the young for Christ and their training in the Christian life. The church is beginning to wake up to the greatness of this opportunity. It is just beginning to get ready to do this work and it is finding out how much is demanded. Great minds are asking: How shall the Sunday school be organized? What kind of helps shall we use? How shall the child be kept in the Christian life and in the church? But the work of all these men counts for little if its fruit is not brought into the life of the local church. The pastor is the man that must bring it there, and he cannot lead in this work unless he be trained. Take the matter of the teaching of Christian truth. On the one hand are all manner of movements, from Christian Science on, which are turning the people this way and that. On the other hand is the fact that a strong religious life is closely related to a knowledge of truth. Here again the summons comes to the pastor: "Thou therefore that teachest another, teachest thou not thyself?" The need of training is just as urgent when we think of the minister as a leader in community service and a director of the working forces of the church.

The church has formally declared that its standard of training for its ministers is a full college and seminary Course (Discipline, ¶ 617, § 1). The Commission on Courses of Study urges the desirability of such a preparation upon all candidates for the ministry, and asks every man applying

for admission to Conference or now in the Course to consider seriously whether he cannot take further training in college or seminary. When a student finds that it is impossible for him to take his training in the schools, then the obligation rests upon him to take the best available substitute. The General Conference has provided this in the Course of Study and the law of the church prescribes this. No Board of Examiners and no Annual Conference has the right to excuse such a man from this Course. The first duty of the man joining Conference is in relation to this Course. That is not only the requirement of the Discipline but his highest duty to himself and to the church; his most important task in the first four years is to get ready for the forty years of ministry that lie beyond.

The Character of the Course

The character of the Course of Study is determined by the conditions under which it is taken, and in particular by three facts: the students are men who have not had a full training in the schools, they must work without the help of teachers or the inspiration of the class room, and practically all are at the same time engaged in pastoral work. These conditions have been kept in mind in shaping the new Course, alike in the choice of books and in the preparation of the *Directions and Helps*.

As regards the choice of books, the effort has been made to secure as far as possible those that are clear, simple, and untechni-

cal. This can be done, however, only in part. In the first place, such books are not always available in a given subject. In the second place, the subjects which a minister should study are such as to involve some hard thinking and some technical material. It is the same here as with the man who studies law or medicine.

The *Directions and Helps* have been prepared to supply in some measure the help which the teacher affords in a class room. By question and suggestion they seek to make plain the meaning of each Course and how it should be studied. At the same time the effort is made to relate each study to the actual work of the pastorate in which the student is engaged.

The Arrangement

It will pay the student before beginning the Course to note the general plan which has been followed in its arrangement. There are four broad fields of theological study:

1. Biblical, including Old Testament, New Testament, and works on the Bible as a whole.

2. Historical, including general church history, biography, and Methodist history.

3. Doctrinal, including philosophy of religion and Christian doctrine.

4. Practical, including (1) homiletics and pastoral studies, (2) the Sunday school and religious education in general, (3) missions, with comparative religion, and (4) social service.

The Commission on Courses of Study has tried to simplify the Course and to make it progressive in its order. It has tried (1) not to have too many subjects in one year; (2) to have a course in Bible study each year; (3) to make the collateral study bear as far as possible upon the main subjects for the year; (4) to have each year one of the four practical branches noted above.

Required Written Work

The most important new feature in the Course of Study is the requirement of written work as assigned in the *Directions and Helps*. It may seem to the student at first that this is quite an increase in the demand made upon him. A little consideration will show that this arrangement not merely makes the Course more profitable to the student but is of advantage in other ways. In the first place, this written work is not so much an added task as it is a method of study. There can be no real learning without self-expression. The student who does not have the opportunity for class-room recitation and discussion finds the occasion for such expression in this written work. In the second place, the student receives credit for this just as he does for his examination. An examination is not always a fair test of a man's work. In this written work done at home he has a fair chance to do his best. The student should note that this work is absolutely required, and that examining boards may

fix the time at which it should be handed in. The written work on the collateral books is just as obligatory; though no examination is required, the work will be marked and the grade recorded.

How to Prepare the Written Work

Certain general suggestions apply to all this written work.

1. Prepare it as you go along, and do not try to bring it all up at one time after you have finished the study of the book.

2. Be careful about the use of English, as examiners will take this into account. There should be correct spelling, punctuation, and sentence formation. See that the thought is expressed clearly.

3. Take special pains in the arrangement of material. Let it be logical and orderly. Have the thought well arranged and outlined before you set it down.

4. When you reproduce the argument of a chapter or use the materials given in a book, use your own language. Do not simply copy sentences or phrases that you have picked out. Think it through, make it your own, then set it forth in your own words.

5. The required written work must be put into shape so that it can be handed or mailed to the examiner. For this purpose use a good paper, but not one that is too heavy if it is to be sent by mail. A loose-leaf note book is excellent. The leaves can be removed when sent to the examiner and permanently preserved in the binder

upon their return. Such a note book can be secured from the Book Concern. Carefully examine the work returned and note corrections and suggestions made by the examiner.

Suggested Questions and Exercises

In many of the *Directions* lists of questions are given under each chapter. These are intended to aid the student in his preparation and to enable him to test his knowledge. It is an excellent plan to keep a note book and write out the answers to these questions for your own use. Such writing will clarify your thought and will fix your knowledge. To study with pencil in hand and to write constantly is a habit of great value. In some cases written work is suggested beyond that which is required to be handed in. Write this in your note book. Record in the same your own thoughts, ideas that seem of special value, material gathered from other sources on the subject studied, etc.

As to Buying Books

A workman should have good tools, and it will pay him to buy and keep his tools instead of borrowing them. The books in the Course have been chosen with great care with reference to their real value to the preacher. They are books that should be owned. The book that you have carefully read or studied is the one that is of most value. You will not be able to recall at a given moment all that is in it, but you

know that it is there and you know how to get at it quickly. Keep it for reference; it is a valuable tool. Go back to such books six months after you have finished studying them, or a year afterward. An hour given to the review of a book at such a time may be worth as much as ten hours in the original study. Further, books that are owned can be marked, and marking a book is one good way of study.

There are certain books that you will need outside of those in the Course. First comes a good Bible. Buy a copy of the American Standard Revised Version. Get a copy that has the marginal references, which are of special value in this edition.

Next get a good dictionary. Funk & Wagnalls' *Standard Dictionary* or the *New International* can be recommended. Get the unabridged edition if possible. Then acquire an intelligent dictionary habit. It is of especial value to the preacher, for the English language is the tool that he must constantly use. To learn a language is a life task, to use it with exactness, clearness, and force is the mark of an educated man, and perhaps the largest single element in his effective training. (Palmer, *Self-Cultivation in English,* published at 10 cents in paper and 35 cents in cloth, is worth many times the price.) Never pass by a word of whose meaning you are not sure. Do not be satisfied with a general impression. Test yourself and see if you can give the meaning clearly and precisely. You should welcome every new word in

your reading as an opportunity to enlarge your knowledge and increase your vocabulary. Note the different definitions and the derivation of the word. Words often have most interesting histories.

A good concordance should also be secured to go with your Bible. The best is now Hazard's *Complete Concordance to the American Standard Bible.* If you still use the old version, buy Strong's *Concordance.*

Throughout the Course suggestions are made as to books for additional reading. Buy at least a few of these each year, and plan to buy more after finishing the Course. Books are not a luxury for the minister, but a necessity. He must, however, be careful in choosing them. Choose tools, but not crutches. Many books are crutches. Their use weakens the minister instead of developing him. Such are collections of illustrations and sermon outlines, the books of certain popular writers from which some men "crib" their sermons and illustrations, and all those collections of sermons and sermon materials which aim to relieve the minister as much as possible of thought and toil in pulpit preparation. The *Directions and Helps* give frequent reference to books. These references by experts should be carefully noted. The ably conducted "Reading Course" in the *Methodist Review* gives excellent suggestions as to new books. Questions as to books may be sent to "Reading Course," *Methodist Review,* 150 Fifth Ave-

nue, New York, or to any of our theological schools.

Certain special lists are also given in the various volumes of *Directions and Helps*, and three of these in particular should be carefully noted. One is supplied for the general field of New Testament study in connection with the New Testament History in the first year. A second covers the Old Testament field in connection with the Helps in Hastings' *Bible Dictionary* in the second year. The third list, on systematic theology, is given with Sheldon in the fourth year. Other lists supply references for religious education (second year), homiletics, evangelism (both in the first year), and so forth. In addition, the student should note the references given by authors themselves in the texts, as, for example, in Soper's *Religions of Mankind*. The Conference Course is just the beginning of your study. These lists will help you in pursuing your further studies and in the important matter of selecting your library, which is as necessary to the preacher as tools are to the mechanic.

Note especially the lists of New Testament and Old Testament commentaries given in the first and second years. They will give you guidance of special value in buying the commentaries which you must have. Ordinarily commentaries are best purchased in single volumes rather than by sets. Recently there have been issued, however, two one-volume commentaries

covering the Bible as a whole which can be recommended to the student. That by Dummelow is somewhat more popular and more conservative. It is somewhat fuller in comment and exposition and so of more direct value to the preacher. The volume edited by Peake is the more recent. Some sixty of the ablest English scholars have collaborated in producing this. Its general articles on the Bible and its special articles on the individual books of the Bible are of great value. These books are both very reasonably priced, especially considering their size.

Concerning Periodicals

Periodicals form an important part of the minister's reading and at no point is it easier to make mistakes. It is easy to spend too much time on periodicals, especially on the daily paper, and not have enough left for the solid study of good books. There is a temptation to subscribe to the more popular periodicals of wide circulation, whose level intellectually or otherwise may not be of the highest. Here is a bulky popular weekly, mostly filled with fiction, clean enough but not of the highest order; such a journal may be harmful to a minister simply because it takes the time that should go elsewhere. Here is a monthly, almost as widely circulated, specializing in stories of "successful" men and how they "put it over." Better material than this should occupy the preacher. No country in the world

produces so many papers and magazines as this country, and it is not easy to choose. The purpose of the following paragraphs is not to prescribe just what should be read and what not, but simply to give suggestions in the different fields, naming only a few journals for illustration. This is done because of requests that have come from chairmen of Boards of Examiners.

The publications of your own church will naturally come first. The increasing value of the *Advocates* makes it a pleasure to emphasize them. You cannot afford to do without the *Methodist Review,* which represents the best thought of the church on most important matters. *The Epworth Herald* has its own special place. *The Methodist Year Book* is indispensable to the preacher who really wants to know his church and is a mine of most interesting information. The Sunday school publications of the church, such as the *Sunday School Journal,* are more than helps for teachers, and deserve careful reading. Among religious journals of a nondenominational character may be mentioned *The Christian Century* and *The Christian Work and Evangelist.*

As to current news, watch the time that you spend on daily papers. Learn to select what is valuable, to read carefully the occasional important item or article, and to pass quickly over the rest. Some journals try to bring together the important current matters of interest for the reader from many sources. *Time* is a new weekly that

summarizes news in all fields. The *Literary Digest* collects opinions and reprints articles from current periodicals. Monthly journals like the *Review of Reviews, Current Opinion* and *World's Work* have the same aim.

The weekly journals of opinion form another class. They aim to summarize important events, to interpret the world's happenings, and to bring articles of interest. There are many of these from which to choose, some more conservative like the *Outlook* and the *Independent,* liberal journals like the *New Republic,* or those more advanced like the *Nation,* with popular weeklies like *Collier's. The Living Age* is a weekly that aims to keep the reader informed especially on foreign life and thought by reprinting carefully selected articles from all lands. The weekly edition of the *Manchester Guardian* of England is a valuable help in the same direction.

At least one good monthly journal should come to the minister's table for himself and his family. The *Atlantic Monthly,* the *Century, Harper's* and *Scribner's* are good illustrations. One should look here for good literature, including fiction, for the serious discussion of important questions in all fields, and in general for reading that will minister to broad culture. The *Atlantic Monthly* contains many articles of special value to the minister and the *Century* has become notable for its interpretation of social matters from the distinctly Christian point of view.

There remain to be considered journals that are of value in special fields. In the field of theology we have already mentioned the *Methodist Review.* To this may be added the ably edited *Methodist Quarterly Review* of the Church, South, and, as representative journals outside the Methodist Church, on the more conservative side the *Bibliotheca Sacra* and on the more liberal side the *Journal of Religion.* The *Expository Times* is a very valuable English publication that covers a wide field. *Religious Education* is a journal devoted to this field and the organ of the Religious Education Association. Excellent help in connection with social questions and the social application of Christianity is to be found in the following: *The Survey* (of which the special monthly magazine issue is the *Survey Graphic,* which can be had separately), the *Information Service,* published weekly by the Federal Council of Churches (105 East Twenty-second Street, New York), and the *Social Service Bulletin,* published by the Methodist Federation for Social Service at 150 Fifth Avenue, New York.

The Question of Time

Arnold Bennett, the English novelist, has written a clever little book on *How to Live on Twenty-four Hours a Day.* It takes up the problem common to many of us: How shall I find the time? How shall I find time for this Course of Study in connection

with sermon preparation every week and pastoral visitation? Let it be answered at once, You have all the time that any one else has. Here is the pastor of a big city church. He must preach two sermons a week, and he does not dare to slight his preparation. He has the pastoral visiting that belongs to a large parish. Some of his duties, such as the conduct of funerals, take just so much time, and leave him actually less time for study and ordinary visiting than the pastor in the small church has. And yet the average preacher in such a church usually does more actual work in his study and more general reading than the pastor of the small charge who has more leisure.

The first problem is to find out what we actually do with our time. The trouble is that we waste time. We plan carefully how to live on a thousand dollars a year, but we give little attention to the greater question, how to live on twenty-four hours a day. If you really care to become an efficient minister and to prepare for the highest service of which you are capable, you must resolutely face this problem. Begin with a study of your own habits. For one week, without changing your ordinary habits, keep an accurate record of how you spend every moment of time. When did you arise? How long did you give to bath and dressing, to morning devotions, to breakfast? When did you get into your study, and how much time did you spend in actual work? Be honest and record how

much time you spent in getting ready to work, in glancing through the daily, the Advocate news columns, or some popular magazine. Record your afternoon in the same way. How much time did you actually spend in calling? At how many places did you spend a half hour when your real business as a pastor could have been done in fifteen minutes? If you make the record honestly you are likely to be astonished at the amount of waste time, and the relatively brief time that you gave to the real work of the day. The efficient minister must face this question of the use of time, and if he does not settle it in the first years he will fail when the larger opportunity comes.

First, make a schedule of work for yourself. No, you will not be able to live up to it, that is, not perfectly; but it will be a daily goal and a daily standard by which to measure. First set the time at which you ought to get to work in the morning, and the number of hours that you should spend in your study five days in the week. (Remember, you need your Sabbath, or rest day, as well as your people do, and yours will not be on Sunday.) Hold that forenoon period sacred for study. Not all reading is study; use that time for study. Let your people know what you use that time for; they will respect it, especially if you show that you have really used it. And get to your study early. The most precious time is the early hours, and it is the time most easily wasted. Be just as careful in

the use of your time in parish work. It is not enough to be busy. There is no virtue in the mere fact of putting in long hours. What are you doing with the time? In a pastoral call of fifteen minutes there is time to question, to comfort, to cheer, to pray. Even ten minutes thus spent is better than an hour of gossip misnamed pastoral visitation. Do not waste time running around on trifling errands. Do not try to do everything yourself.

Personal Efficiency

Back of this matter of the efficient use of time lies the general question of personal efficiency. A clear brain, a trained will, a healthy body, and right habits both of mind and body are conditions of success for the minister as for other skilled workers. Indeed, when we consider the greatness of our task, is not the obligation to be at our very best even greater with us as ministers? Do not cultivate the "gently complaining" attitude, or try to win sympathy or a reputation for mild martyrdom in that manner. It is our business to love God with all our mind and all our strength, as well as with heart and soul. That means a brain and a body at their highest efficiency.

Good intentions, however, are not enough here. What is needed is a knowledge of the problem which will enable a man to use right methods of life and work and to acquire right habits. Fortunately this matter has been treated in a number of excel-

lent volumes. Some of these the student should by all means secure. Among the best are the following:

Gulick, *Mind and Work.*
Gulick, *The Efficient Life.*
Payot, *Education of the Will.*
Oppenheim, *Mental Growth and Control.*
Bennett, *Mental Efficiency.*
Bennett, *How to Live on Twenty-four Hours a Day.*
King, *Rational Living.*
Seashore, *Psychology in Everyday Life.*
Fisher and Fisk, *How to Live.*
Adams, *Making the Most of One's Mind.*
Jackson, *Outwitting Our Nerves.*

These works are both scientific and practical. They will not only aid the preacher in reaching his own maximum of efficiency, but they are rich in material which the minister can use as preacher and pastor, especially in relation to his young people. The books of Gulick are more popular and practical. That of Oppenheim is somewhat more thorough scientifically. King's is concerned somewhat more with the ethical problems. *How to Live* has to do with physical health, as does *Outwitting Our Nerves.*

The Efficient Body

There have been times when men thought of the body simply as something that belonged to earth and so was evil, to be mortified and scourged and kept under. That

view was as unchristian as to think that the goal of men lay in the pleasure that came through the body. The body is the temple of God's Spirit, we must keep it pure; the body is the instrument for the spirit of man in the service of God, we must keep it strong and fit. It is not enough for the minister to have the right spirit and the trained mind, he should have the strong and healthy body as well: and this to a large degree depends upon us. Some of the most useful men in the church and the nation have started with the handicap of a weak body, have overcome it by thought and earnest effort, and so have lived lives of notable achievement. James M. Buckley was such a man. Theodore Roosevelt was another. "Theodore, you have the brains," said the latter's father to him as a boy, "but brains are of comparatively little use without the body. You have got to make your body; it's dull, hard work, but you can do it." And do it he did with a training that never once ceased throughout his busy life.

The problem of health is especially important for the minister. Much of his work is sedentary. He is burdened with duties that call him every hour. It seems a lack of devotion to turn from them to exercise or play. And yet he above all men should keep himself fit for his task. And it is not simply a problem for the man who is physically below par. There is a special danger for men who start life with a fine physical endowment, the college ath-

lete, or the man who comes from the farm. Such a man often relies upon his unusual physical equipment, neglects physical exercise, and works beyond measure. This is the man who often breaks down between thirty and forty, the time when he ought to be at his best, giving as his excuse the demands of his work. It is significant that Theodore Roosevelt did not give up his physical exercise when he became President. He was then a notable example of physical strength and endurance, and he was in an office that brought incessant demands of greatest importance, but he insisted upon two hours of exercise every day, usually tennis or riding or cross-country tramping.

Outdoor exercise is unquestionably of the greatest value. It is not, however, always possible to take this regularly. There is a decided value, therefore, in a good system of free exercises which a man can take regularly each day indoors, which will take but little time, and which will supplement the outdoor recreation. A system like this was one of the means that Dr. Buckley employed to maintain his health and vigor, and was commended by him to others.

A System of Exercise

The best system known to the writer is the one devised during the war by Walter Camp, a business man himself, but well known in the field of athletics and during the war chairman of the athletic department

of the United States Navy Commission on Training Camp Activities. These exercises have been tested out since that time by scores of thousands. They are very simple and can be carried out in ten minutes time, but they are scientifically planned to give exercise to those muscles that are most vital to our health, namely, those that have to do with the lungs and heart and the organs concerned in digestion. Of those who read these lines only a fraction will undertake these exercises and the larger part of these will give them up in a little while. Not many men have the energy and determination to carry out a plan like this, and it will take a couple of months of steady use to show their full value. But the man who really cares to be his best in order to do his best will try the plan. Regularity is most important; do not omit a single morning. Mr. Camp calls these exercises The Daily Dozen. They are reproduced here by his special permission.

The system consists of twelve exercises. Each exercise starts from the position of attention: heels together, feet turned out at an angle of sixty degrees to each other; body erect on hips, and inclined a little forward; shoulders square and even; arms hanging naturally. Each movement should be slow and measured; guard against a tendency to hurry or to be careless. The three preliminary exercises are very simple: First, raise the arms to a horizontal position, then straight above the head: slowly lower them again. Second, raise

the arms and, forcing the elbows back, place the hands on the hips; then lower them to the sides. Third, raise the arms once more and, again forcing back the elbows, touch the finger tips at the back of the neck. Repeat each of these movements several times.

Proceed with the other nine exercises as follows:

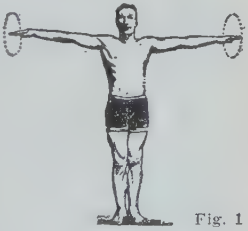

Fig. 1

First Exercise: Raise arms sideways to horizontal position; turn the palms upward and force the arms back as far as possible; while in this position, count slowly from one to ten, and at each count describe a complete circle about 12 inches in diameter, the arms remaining stiff, and pivoting from the shoulders. Then reverse the direction of the circle, and do another ten of them. See Fig. 1.

Fig. 2

Second Exercise: Raise arms as before to horizontal. Then, while taking a deep breath, raise the arms to an angle of forty-five degrees, and also raise the heels until you are resting on the balls of the feet. Then, while you slowly let out the breath,

come back to the original position, feet flat on the floor, arms horizontal. Be careful not to raise the arms more than forty-five degrees, or return them to below horizontal. Do this ten times. See Fig. 2.

Fig. 3

THIRD EXERCISE: Raise arms as before to horizontal. Place hands behind the neck, index fingers touching, elbows forced back. While in this position, bend the body slowly forward from the waist as far as possible. Return to upright position, and bend backward. Do not make these movements jerky and do not hurry through them. Repeat the whole movement, bending forward, then straightening up, then bending backward, five times. See Fig. 3.

Fig. 4

FOURTH EXERCISE: Raise arms as before to horizontal. Turn the left palm upward; then raise the left arm and lower the right, until the right is down close to the side, and the left is straight up overhead. Then slowly bend the body sideways from the waist, the right arm slipping down the right leg to or below the knee, and the left arm bending in half a circle downward over the head, until the fingers touch the right ear. Return to original position, and go down the other way, the left arm slipping along the left leg, the right arm bending downward in half a circle over the left ear. Do this five times. See Fig. 4.

Fig. 5

FIFTH EXERCISE: (A) Raise arms as before to horizontal. Move the left foot twelve inches from the right. Slowly bend the fists and lower arms downward from the elbows. Then curl the fists upward into the armpits, bending the head backward meanwhile until you look upward at the ceiling. Take a deep breath as you bend the head back and let it out as you come back to the original position, head erect, arms at horizontal. See Fig. 5.

Fig. 6

(B) Then, without resting, extend the arms straight forward from the shoulders, palms down; let the arms begin to fall and the body to bend forward from the waist, head up, eyes to the front, until the body has reached the limit of motion, and the arms have passed the sides and been forced back and up as far as possible. A deep breath should be taken as you go down and exhaled as you straighten up. Do the whole exercise (A and B) five times. See Fig. 6.

Fig. 7

SIXTH EXERCISE: Move the right foot until the heels are about 12 inches apart. Raise the arms to horizontal. Bend the knees and, with the

weight on the toes, lower the body almost to the heels, keeping the trunk as nearly erect as possible. Do this ten times. See Fig. 7.

Fig. 8

SEVENTH EXERCISE: Raise arms as before to horizontal. Stretch the arms straight above the head, fingers interlocked, arms touching ears. Then with the fingers still interlocked describe a complete circle about 24 inches in diameter, the body bending only at the waist. Do this five times. Then repeat the movement five times, but in the opposite direction. Go through the entire movement slowly, and steadily, bending the body in its rotation as far as possible from the hips. See Fig. 8.

Fig. 9

EIGHTH EXERCISE: (A) Move the right foot until the heels are 12 inches apart. Raise arms to horizontal and turn the body to the left from the hips, the arms remaining horizontal until the face is to the left, the right arm pointing straight forward, and the left arm straight backward. See Fig. 9.

(B) While in this position, bend the body from the waist, so that the right arm goes down until the right fingers touch the floor midway between the feet, and the left arm goes up. The right knee must be

slightly bent to accomplish this. Reverse the movement, moving the left foot until the heels are 12 inches apart, and turning the body to the right this time until the left hand points straight forward, then bending downward until the fingers of the left hand touch the floor. Return each time to the original position, body erect, arms horizontal. After you have mastered the exercise, you can go through it (A and B), and in one continuous motion.

Fig. 10

Repeat the whole (A and B), first to the right, then to the left, ten times. See Fig. 10.

NINTH EXERCISE: Raise arms to horizontal; then upward until they are straight overhead; then let them fall forward and downward, while the body bends forward from the waist, and the arms have passed the sides, and been forced upward and backward as far as possible, just as in Exercise 5, Fig. 6. Remember, as you bend forward, to keep the head up, and the eyes to the front. Straighten the body to upright, with the arms overhead. Then lower the arms to the horizontal position, with the palms turned upward, and the arms and shoulders forced hard back. Then raise arms upward and begin

Fig. 11

the movement again. Repeat this entire movement slowly five times, forcing the air out of the lungs as the body bends forward, and filling the lungs again as the body straightens. See Fig. 11.

Methods of Study

There comes finally the important problem of methods of study. The preacher who acquires from this Course right methods of study will gain what many men do not get from the schools and what will profit him all his life. Such an acquirement comes, however, only with hard and persistent effort. The task is the harder because we do not have the help of instructors or the incentive of fellow students. The man who wills can do it, but he must first rid himself absolutely of the feeling that his task is simply getting through with a course and passing examinations. He must clearly see that his business is to train himself, and must set himself resolutely to that task. A score of failures must not discourage him. Others have done this, he can do it. Probably no Methodist in America has done more for education in the largest sense than Bishop John H. Vincent. He lacked the full training of the schools (a lack which he regretted all his life), but he trained himself with resolute will and definite plan.

The first rule for study is the one that Lincoln gave to a young man who inquired of him how to get a thorough knowledge of law. "Work, work, work is the main

thing." And Judge Henry Wade Rogers, who quotes this in a *Christian Advocate* article, adds the words of Lord Eldon given in reply to a similar inquiry: "I have no rule to give you, but that you must make up your mind to live like a hermit and work like a horse." The ministry is no place for a lazy man, and the last place for indolence is the preacher's study. Laziness here is not merely foolishness; it is wickedness. We have no right to offer God less than the best that is in us, nor expect that his grace and his Spirit will make up for failure of honest work on our part. It is, rather, he who brings the hours and days of toil who may expect God to fill him and use him.

Wesley's advice to his preachers is worth inserting here. We know well what an indefatigible student he was, and his constant journeys, his daily preaching, and his many other cares did not keep him from these pursuits. His preachers were not always so wise, though their need was far greater. And so he exhorted them: "Read the most useful books, and that regularly and constantly. Steadily spend all the mornings in this employ, or at least five hours in the four and twenty. 'But I read only the Bible.' Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible. But if so, you need preach no more. 'But I have no taste for reading.' Contract a taste for it by use, or return to your trade."

Beyond this general summons to work

there are certain definite suggestions which can be given. The rules that follow are based upon the careful study of experts. They ought to be taken up anew every year and read again and again. He who practices these methods till he masters them will have gained an inestimable treasure.

1. *Understand.* This does not mean merely that you are to understand sentence by sentence as you read. That goes without saying; but such piecemeal study is far from enough. *First,* look at the book as a whole. What is it all about? What is this author trying to do? Read his preface or introduction, look over his table of contents. As you go through the book keep the whole in mind. When you have finished you should not only be able to answer single questions here and there, but to give an intelligent account of the book as a whole, the subject, how it was treated, and the main conclusions. Test your ability to do this with each book. *Second,* study each chapter or other division the same way. You may think you understand a sentence or a paragraph as you read it; you do not really understand it until you know it as a part of a larger whole. Glance through the chapter when you begin its study; what is it about? As you go on, build up its outline until you see it as a whole. Test yourself by your ability to outline it or give a summary of it from memory. Your first business is not to memorize words or ideas; it is to understand. Ask thus of each section, each chapter, of the book as

a whole: What has this author said here, what does he mean? The following is a good plan to test your understanding and to fix the contents. Write out a series of questions on the chapter you are studying. Frame each question carefully so as to bring out the meaning of the paragraph considered. Then go back and try to answer your own questions.

2. *Think.* Of course you have been thinking in what you have just done. But after all that was mainly receptive, if not passive. You were trying to understand what this writer had to say. Now the question is not, what is his message, but what is the truth? What the author thinks may be good, but you must supplement it with your own thought. What you get depends upon what you bring. Study is not a game of "Open your mouth and shut your eyes," nor is that the thing that will "make you wise." A man may read numberless books, and remember them too, and yet have grown very little in real mental power and ability to lead. He has simply "loads of learned lumber in his head." There must be reflection, criticism, assimilation. Is it true what this man says? If it be true, what does it mean for my thinking? How does it relate itself to my other opinions and knowledge? What other ideas does it suggest, or what other questions does it raise? A pretty good test of real study is the amount of time that a student spends with his book shut, that is, if he be thinking and not dreaming.

3. *Apply.* In *understanding* we try to get what a man has to say. In *thinking* we weigh it and ask what it means for our own thought. Now we must *apply,* that is, we must ask what it means for life. With us as ministers this question looks two ways. First, it applies to our own life. It is a sad day for the minister when he ceases to ask of every message, including his own sermon: What does this mean for me? Second, it applies to our work. This particular course is chosen in order to prepare the minister for his work. The *Directions and Helps* call attention to the practical significance of these studies. But the student must also do this for himself. He must constantly be asking, What does this mean for my faith as a preacher, for my message to my people, for my work as pastor and church leader? Such questions will vitalize the work, and will keep your mind active and attentive. A good plan is to keep a note book, better, several of them. In one note down suggestions for sermons, in another for the Sunday school, etc.

4. *Express.* We have not really gained any truth, not really made it our own, until we have in some way expressed it. How much better we grasp a subject and remember it after we have preached upon it or have taught it to a class. We have had to make the thoughts our own, to order them after our own plan, and then to set them forth in our own language. So the best way to learn a subject is to teach it. And

the truth that is remembered best of all is that which is expressed in conduct.

Some of the material in our Course we can put into practice at once in this way, but most of it not. There are, however, some other things that we can do that involve a certain measure of expression.

(1) *Mark your books as you read.* You may wish to indicate such passages as seem important so that you can find them quickly when you page through the book. Such passages may be indicated by underscoring the line of the text. More important is some method by which you can note the central point of a paragraph and thus indicate the outline and course of the argument. Mark such passages by a line drawn on the margin of the page opposite the passage. If you wish, mark important passages with one line, the more important with two, the most important with three. Do this marking with care. Marks carelessly made or too many marks confuse instead of helping. The purpose here is to pick out that phrase or sentence in which the author puts the heart of the paragraph. In this choice we express our own thought and judgment. Carefully made it affords a test of our grasp of the author, and later on an excellent means for review. Read the whole paragraph carefully before you mark. Indeed it is better to read the whole chapter and get the outline of the argument in mind before trying to mark the significant point in each paragraph.

(2) *Make marginal notes.* Jot down a

criticism, add a reflection or comment, note the reference to some other book. It is a most excellent plan to write marginal headings for each paragraph summing up the argument of the paragraph in your own words. This is even better than the system of marking noted above. It compels you to express the author's thought briefly and gives you occasion to put it in your own words.

(3) *Use the fly leaves.* These blank pages at the end of the book may serve better purposes than ornament. Note when and where you read the book. Jot down references to pages to which you will wish to refer later. Write out comments that are too long for the margin of a page. In fact, you may note here any material that is connected with your study of the volume.

(4) *Write, write, write.* Constant and careful writing quickens the mind, clarifies the thought, and compels real work. The best test of whether we know what we have studied is to try to write the author's thought in our own language. And writing is also the best way to conserve the fruits of study.

5. *Review.* In your mind go back over the chapter after you have read it. Can you give the argument or outline briefly and clearly? Before taking up a new chapter look back over the road that you have traveled. Remember that each chapter is not an independent section but part of an organic whole. Keep that whole before you and you will better understand the indi-

vidual part. In the same way go back over the book. Return to the book that you read a few weeks ago, a year, or five years ago. You cannot spend time more profitably than in rereading or reviewing a good book. If you have used a plan of marks and marginal notes and have studied it rightly, you can review quickly as well as profitably.

6. *Remember.* The average student puts this first. For him study usually means reading a book and trying to remember it. This verbal memory is the hardest way to acquire, it is of least value, and what is thus learned is most easily lost. Memory is important but it should follow and not go first. First must come understanding. Think through what you have to study first. Then understand it in its relations, the paragraphs in relation to the whole chapter, the chapter as part of the whole book. Review constantly as you go along. Then test your knowledge. With a little more reviewing, the book will belong to your memory. This is not an easy road, but it is not so hard as the foolish process of "cramming," and what you get this way becomes a part of you. What you "cram" usually disappears very soon after the examination.

The Personal Spiritual Life

The most important suggestion is kept for the last. The student must guard his personal spiritual life. "Yes, books are valuable," writes Arnold Bennett. "But no reading of books will take the place of

a daily, candid, honest examination of what one has recently done, and what one is about to do—of a steady looking of one's self in the face (disconcerting though the sight may be)." The central theme of the minister, alike in study and preaching, is God. But there may be much reading about God and even much speaking about God without much personal fellowship with God. Indeed, there is a peculiar danger that constant dealing with divine things shall take from the preacher the sense of humble reverence and awe. Our supreme task is to bring life to folks, not simply to talk about that life. Only life can give life. Only as we live a life of constant and close fellowship with God, a life of humble trust and obedience, a life of daily communion and prayer, can we bring this life to others.

We ought then to seek spiritual efficiency just as we seek pastoral and pulpit efficiency and efficiency in the study. Only a few suggestions can be given here. (1) Take time. Do not let other duties crowd out the leisure which the soul needs for reading, thought, and prayer. (2) Take that time regularly, if possible the very first thing in the morning. Dr. Jowett quotes this from Andrew Bonar's journal: "By the grace of God and the strength of his Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God; not to do anything with my hand until I have been on my knees; not to read letters or papers until I have read something of the Holy Scriptures." (3) Do not

neglect general devotional literature. The Bible will always come first, but gather gradually other books also that will minister to your life. (4) Commit to memory passages of Scripture, hymns, and other writings that will help you. (5) Practice that communion with God which goes through the day and is not limited to the set time of prayer. See the little pamphlet, *The Practice of the Presence of God,* by Brother Lawrence.

After the Course

More important for the minister than any single course of study is the habit of study. More important even than the facts that you acquire in this Course of Study will be your knowledge of what to study and how to study and your regular habits of work. It sometimes happens that men with college and seminary training rely upon this preparation and fail to keep up their systematic study when they leave school. Such men are often outstripped by those who had fewer advantages originally, but have kept up systematic work year after year. Usually, however, it is the man who has had the best training of the schools who does the most work as a student in after years.

Such continued preparation means something more than the weekly writing of sermons. It is best done by means of systematic study in some special field, and this is most effectively carried on under special direction. The Commission on Courses of

Study is seeking to meet this need by providing a series of special postgraduate courses. The general plan is the same for each course. One subject only is studied. This is treated by a central text, or handbook, specially prepared for the course. To this are added three or four books for collateral study. Special directions are furnished to the student enrolling in the course. The work in each course is in charge of a special instructor, an expert in the field in question, and is carried on by correspondence school methods. So far four courses have been issued, as follows:

1. *A Study of John's Gospel,* prepared by Professor Rollin H. Walker. Instructor, Professor Ernest W. Burch.

2. *A Prophet of the Spirit* (a study of Jeremiah), prepared by Professor Lindsay B. Longacre. Instructor, Professor Longacre.

3. *World Citizenship and Christian Service,* prepared by Rev. Paul Hutchinson. Instructor, Mr. Hutchinson.

4. *Jesus Christ and the Human Quest* (a study of the person and work of Christ), prepared by Professor Edwin Lewis. Instructor, Professor Lewis.

A fifth course is in preparation by Dean James A. Beebe, which will deal with the subject of preaching. Other courses are being planned, so that it will be possible for a student each year to pursue work regularly in some field, and to select a course that will be of interest and profit to him. The personal contact in each course with an

expert instructor makes the work of great value.

Every student should enroll in one of these courses immediately after graduation from the Conference course. The only cost, in addition to books, is an enrollment fee of two dollars. Write to Dr. Allan MacRossie, Educational Director of the Commission, 150 Fifth Avenue, New York.

NEW TESTAMENT HISTORY

RALL

The Book and Its Study

The most important of our studies is that of the Bible, and in the Bible it is the New Testament that stands supreme for Christians. It is fitting, therefore, that our Bible work should begin with the study of the New Testament.

The series of textbooks, to which the New Testament History belongs, is being used in many colleges and seminaries throughout the country. Read carefully the publishers' announcement and the author's introduction. Note three points as to the character of this book: (1) It involves the constant study of the Bible itself, rather than the mere reading about the Bible.

Note.—The Homiletical Directions and Suggestions form an important part of the work of each year. They are a part of the required work, and the student is marked separately upon the written work called for in connection with them. It is decidedly to the advantage of the student to study these in connection with his study of the various books of the year to which they refer. In beginning your work, therefore, turn back to the Homiletical Directions as given in the last pamphlet. Read the introductory matter and then note what is said there relative to the New Testament History.

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(2) While it is a history, it is also a study of the nature of the Christian religion; for to study how Christianity came to be is one of the best ways of learning what it really is. (3) While it is a history, and not a set of homilies or expositions, yet it is full of material for the use of the preacher.

As to point of view, the author is a modern scholar; but it is the assured results of critical study of which he makes use, never committing himself to mere vagaries and guesses. The result is a satisfactory product of scholarship and of reverence, giving a book which is abreast of the times, while conserving the religious values which always have accrued to faithful students of the Word.

The book is a model of condensation. The author was obliged to cover a very large field, and to put into one comparatively small volume what others have enlarged into many. If there should be missing from these pages some discussions which the student expected to find, he must remember that throughout choice had to be made between the incidental and the important, and then between the important and the essential. Since it is a history and not a theology, doctrinal questions as such are not considered, and there is no discussion of such questions as that of the atonement and the divinity of Christ. These come in their proper place later in the Course. The "Suggestions for Further Study" will enable the student to discover additional subjects, and will give library

references for their investigation. All books referred to can be secured from The Methodist Book Concern.

The author was educated in the universities of Iowa, Yale, Berlin, and Halle-Wittenberg. He held pastorates in New Haven, Conn., and in Baltimore, Md., was president of Iliff School of Theology at Denver, Colo., 1910-1915, and is at present professor of systematic theology in Garrett Biblical Institute, Evanston, Ill. Among his other publications may be mentioned *A Working Faith, Life of Jesus, Teachings of Jesus, and Modern Premillennialism*, which occurs later in this Course.

Before beginning the study, read carefully "General Suggestions for Students," to be found in the opening pages of the *Directions and Helps* for each year. The "Suggestions for Further Study" are inserted for the benefit of those who wish to pursue their study further. They are especially valuable where men wish to prepare for sermons or for teaching. Numerous references are given to the one volume edition of Hastings' *Dictionary of the Bible* (referred to as H. D. B.). This valuable volume is not required until the second year, but the student is urged to buy it at the beginning of his Course that he may have the advantage of the use of it during the first year.

The required written work is given at the close of these directions. The student should not, however, wait till he has finished the study of the book before writing,

but should compose these written exercises as he goes along.

The questions upon each chapter given below should be used in connection with the questions appended to each chapter in the book. They will aid the student in his study of the text, and will enable him to test his knowledge and prepare for the examination.

SUGGESTIONS AND QUESTIONS FOR STUDY

Part I. The World of the Early Church

It is very important that we know the background and environment of Christianity. It is a historical movement, and has relation to the events, the ideas, the hopes, and inspirations of its own time. The messages of Jesus and Paul were first of all to their own times. It is because they so tremendously gripped that age that what they did and taught have come down to us. The student of the New Testament should constantly endeavor to remember how mightily the forces released by the Christian movement functioned in a world already full of other religions, proud of its philosophies, and strenuous in its search after truth and salvation.

Chapter I. The Roman-Grecian World

1. Tell of the general safety and wide travel in the time of Augustus.

2. Give a description of the social conditions of the time.

3. In what way did Christianity meet the need of these people?

4. How was Roman rule a help to the progress of the Gospel?

5. Tell of the dominance of the Greek language and literature and its significance to early Christianity.

6. Describe the national religions of the Mediterranean world, and give three reasons for their inadequacy.

7. Tell of the Greek Philosophy, its strength and its weaknesses.

8. Give four points of resemblance between the Mystery Religions and Christianity.

9. Show the essential difference between them.

Chapter II. The Jewish World

1. Tell of the geographical situation of Palestine and its significance in the Græco-Roman world.

2. Name in order the nations to which the Jews had been subject.

3. Describe the Roman government in Palestine at the beginning of the Christian era.

4. Tell of the dispersion of the Jews. Into what lands? How many were there? What was their influence? What their significance for the spread of Christianity?

5. In what sense did the teaching of

Jesus resemble the teaching of the prophets of Israel.

6. Tell of the influence which gave rise to the strong legalism and separatism of the Judaism of Jesus' time.

7. Describe the Messianic Hope.

8. Name the Jewish sects and parties, describing the position of each.

Suggestions for Further Study

1. See articles in H. D. B. (Hastings' *Dictionary of the Bible*): "Messiah" by Mathews; "Herod," "Scribes," "Sadducees," and "Pharisees" by Nash, and "Dispersion" by Barton.

2. For a general view of the background of Christianity the best small book is probably Angus, *The Environment of Early Christianity.*

3. For a study of the religious life of the Gentile world of this period, see

(1) Cumont, *Oriental Religions in Roman Paganism.*

(2) Kennedy, *Saint Paul and the Mystery Religions.*

(3) Farrar, *Seekers After God.*

(4) Case, *Evolution of Early Christianity.*

4. For a study of the Jewish background, see

(1) Charles, *Religious Development Between the Old and New Testaments.* Every student should read this book.

(2) Mathews, *A History of New Testament Times in Palestine.*

5. The reading of a few of the books of

the Apocrypha would be helpful in showing the Jewish mode of thought in this period.

6. Tucker, *Life in the Roman World of Nero and Paul,* is very interesting and valuable.

Part II. Jesus

As we begin this section of our study we shall get practically all our material from the New Testament. With every chapter directions are given for finding the biblical material. The careful study of these New Testament portions will be *the most important work* of the student. The best results cannot be attained unless this is done. Look up all passages and read them.

Chapter III. John the Baptist

1. Tell of his parentage, birth, home and habit of life, personality.
2. His message: What was its content, its significance? How was it received and why?
3. What was the meaning of his baptism?
4. What specific things did he commend, and what demand?
5. What was Jesus' estimate of John?
6. What were the limitations of John's work?
7. What was the cause of John's death, as given by Josephus, and in the Gospels?
8. What was the influence of John after his death?

Chapter IV. Birth and Childhood

Note carefully the position which the author takes as to the virgin birth. This volume was written primarily for college students and the author seeks to meet fairly the questions raised by the modern study of the Bible. Having in mind young men who have difficulty with this question, he refuses to insist that they must accept this doctrine in order to be Christians, pointing out that it is not mentioned in the preaching of Paul or the writings of John. He indicates, however, that this has been the common faith of the church and that this doctrine accords with the high conception which the church holds of Christ. "It is the character and life of Jesus which lead us to believe in the virgin birth."

1. Discuss the resemblances and differences in the two genealogies.

2. Give the story of Jesus' birth as related in Matthew and in Luke, and point out differences and resemblances.

3. What constructive statements are made by our author regarding the doctrine of the Virgin Birth?

4. Give the approximate date of the birth of Jesus, and tell how it came to be antedated.

5. Tell of the home life of Jesus: his parents, brothers and sisters, employment, environment, education, and religious training.

6. Tell of his early visit to the temple, and its significance.

7. What five songs are given in the early chapters of Luke?

Suggestions for Further Study

1. See articles in H. D. B.: "Genealogy of Jesus Christ" by Maclean; "Mary" by Grierson; "Joseph" (in N. T.) by Smith; "Jesus Christ" (first five sections) by Patterson; "Nazareth" and "Bethlehem" by Macalister.

2. For special works on the Virgin Birth see:

(1) Orr, *The Virgin Birth of Christ.*
(2) Grützmacher, *The Virgin Birth.*
(3) Cooke, *The Incarnation and Recent Criticism.*
(4) Lobstein, *The Virgin Birth.*

3. For the date of the birth of Jesus, see article "Chronology" in any good encyclopedia.

4. For a discussion of the time and place of Jesus' birth, see Ramsay, *Was Christ Born at Bethlehem?*

Chapter V. The Call and the Temptation

1. Contrast the religious life of Jesus with that of other spiritual leaders, and give three features of his religious life.

2. What was the significance of Jesus offering himself to be baptized?

3. Tell your own thought concerning just what came to Jesus at the time of his baptism.

4. How did Jesus come to know of God's plan for his life?

5. Note resemblances and differences in

the temptation narratives of Matthew and Luke.

6. Tell the story of the temptation in the order that pleases you.

7. Are there any difficulties in thinking of these temptation pictures in literalistic fashion? If so, what are they?

8. What was settled for Jesus by this temptation experience?

9. From the narratives of the temptation, what three things may we learn concerning Jesus?

SUGGESTIONS FOR FURTHER STUDY

1. See articles in H. D. B.: "Jesus Christ" (Sections 7 and 8) by Patterson, and "Baptism" by Scott.

2. A helpful homiletical work, which contains a section on the temptation of Jesus, is Morgan, *The Crises of the Christ.*

Chapter VI. The Beginnings

1. Give the five stages in the life and work of Jesus as outlined by Mark.

2. In what manner did Jesus begin his work? What was his chief task?

3. Where did his ministry begin? Discuss the account of John and of the Synoptic Gospels. Is John correct in beginning in Judea?

4. Who of the disciples first became acquainted with Jesus?

5. Why may he have chosen Galilee as his principal field of labor?

6. In what way did the teaching of Jesus differ from that of the scribes?

7. In what way did the teaching of Jesus resemble, and in what way differ from that of the prophets?

8. Tell of the worship of the synagogue.

9. Memorize "The Program of Christianity" as given in Luke 4. 18, 19.

10. Compare the teaching of Jesus with that of John the Baptist.

Suggestions for Further Study

1. See articles in H. D. B.: "Galilee," "Capernaum," and "Bethsaida," by Macalister, and "Synagogue" by Kennedy.

2. Read Drummond, *The Program of Christianity.*

Chapter VII. The Ministry of Healing

1. Make a list of passages in Mark, chapters 1 to 8, which refer to the crowds about Jesus, noting his popularity.

2. Which has more to say of evil spirits, the Old Testament or the New, and why the difference?

3. In Jesus' day, what diseases were attributed to the influence of evil spirits?

4. What can you say of the knowledge of Jesus concerning demons? What of his religious insight?

5. Why did Jesus perform miracles?

6. Why did he charge those healed to "tell no man"?

Suggestions for Further Study

The matter of demoniacal possession and of miracles has been very much discussed.

It is difficult to recommend satisfactory books on these subjects. On miracles, perhaps as good as any of the older books would be Illingworth, *The Divine Immanence*. The discussion by Garvie in H. D. B. is well worth reading. Professor Sanday, in his *Outlines of the Life of Christ*, and Professor *Kent, The Life and Teachings of Jesus*, both have discussions of the miracles of Jesus from the modern point of view.

See articles in H. D. B. on "Devil," "Exorcism," and "Possession" by R. W. Moss.

Chapter VIII. The Ministry of Forgiveness

1. What was the Pharisaic idea of sin and of sinners? Who were the "sinners" that flocked to Jesus' ministry?

2. Tell of discriminations between clean and unclean, and Jesus' attitude toward the whole matter. (See H. D. B. art. "Clean and Unclean" by Blunt.)

3. What can you say of Roman taxation, and of the tax collectors?

4. Tell of Jesus' ministry of forgiveness. What right had he to forgive sins?

5. What was the attitude of the moral and religious outcasts toward Jesus and of Jesus toward them?

6. Discuss Nietzsche's criticism of Christianity as "the religion of the submerged."

7. After reading chapters 4 to 8 of Luke, do you think that the third Gospel shows a special interest in the poor and suffering and outcasts?

Chapter IX. The Master Teacher

1. What can you say of Jesus' attitude toward the Old Testament Scriptures?
2. Has this attitude always been taken by the Church of Christ?
3. Give the interpretation of Matthew 5. 17-20.
4. What were the materials used by Jesus in his teaching?
5. Discriminate between "likenesses," "examples," and "parables."
6. What has been the common mistake in interpreting the parables?
7. Did Jesus enunciate principles of life, or did he enact statutes for directing in detail the lives of men?
8. What were the advantages of the parabolic form of teaching?
9. What is the "great central truth" in each of the three parables in Luke 15?

SUGGESTIONS FOR FURTHER STUDY

1. Articles in H. D. B.: "Parable" (in N. T.) by Mackie, and "Quotations" (in N. T.) by Burton.
2. Bruce, *Parabolic Teaching of Christ,* is one of the very best treatises on the parables.
3. Dods, *The Parables of Our Lord.*
4. Lithgow, *The Parabolic Gospel.*

Chapter X. The Kingdom of God

1. Describe the growth of the Jewish idea of the Kingdom of God.

2. What did Jesus believe and proclaim concerning the Kingdom?

3. In what respects was it like, and in what respects unlike, the current Jewish conception?

4. In what way was the kingdom to be regarded as the highest good?

5. What were the demands of the kingdom?

6. In what sense is the kingdom outer and visible, and in what sense is it inner and spiritual?

7. Is it a gift, or is it to be earned?

8. What are the social presuppositions of the kingdom?

9. In what sense was the kingdom to be considered as present, and in what sense as future?

10. What was the significance of such parables as the mustard seed, and the leaven in the meal?

11. State the thought concerning the kingdom conveyed by each of the parables named at bottom of page 74 and top of page 75.

Suggestions for Further Study

1. See articles in H. D. B. "Kingdom of God" (or Heaven) by Terry, and "Messiah" by Mathews.

2. Scott, *The Kingdom and the Messiah* is a very interesting study of this whole problem along new lines. Even though the student may not be able to agree wholly with its conclusions, he will be much stimu-

lated in his thinking by the reading of this book.

Chapter XI. The Father

1. What was the prophetic idea of God?
2. What was the popular idea of God in Jesus' time?
3. How does Jesus' view of God as Father differ from the Jewish view?
4. What is the "law of Fatherhood"?
5. Interpret Luke's "Parables of Grace" (Luke 15).
6. Interpret the parable of the Laborers in the Vineyard.
7. Memorize "the Great Invitation" (Matt. 11. 25-30).

Chapter XII. The Life with God

1. In what phrase may we state Jesus' conception of religion?
2. State four of the characteristics of righteousness as taught by Jesus.
3. Read the Sermon on the Mount, and name the topics discussed.
4. Characterize the "spirit of humility and desire."
5. Give some of the strenuous sayings of Jesus demanding whole-hearted devotion to the kingdom.
6. Are these to be modified in our day, and if so, why and how?
7. What is Jesus' teaching concerning riches?
8. Give some of Jesus' sayings that teach trust. Is worry a sin?

9. Cite ten instances in which it is recorded of Jesus that he prayed.

10. State briefly Jesus' teaching regarding prayer.

11. In what way does Jesus' prayer life teach faith in God?

Suggestions for Further Study

1. See articles in H. D. B.: "Prayer" by Compston; "Wealth" by Grierson, and "Humility" by Hayes.

2. The most helpful recent work on prayer is the handbook by Fosdick, entitled, *The Meaning of Prayer*. It should be owned by every preacher.

Chapter XIII. The Life with Men

1. What, according to Jesus, was the relation of religion and ethics?

2. How many rules for life had the Pharisees? How many and what had Jesus?

3. Quote references showing Jesus' value of human life.

4. Quote references showing Jesus' thought of social justice.

5. Did the laws of Jesus' day look rather to the protection of property or of life? How is it to-day?

6. State Jesus' law of service and of sacrifice.

7. Can you give any evidence that the love of man is increasing in our churches, and in society generally?

8. Is it true that the church of to-day has no grip on the laboring people?

9. Are church activities directed toward service, or toward building up an institution? Does joining church mean chiefly the confession of a *belief* in Christ, or does it imply adopting *the program* of Christ? Does it mean both? If so, which is more important?

Chapter XIV. Foes and Conflicts

1. Tell of the opposition of Jesus' family and kinsfolk, and, if possible, give a reason for it.
2. What were the specific charges brought against Jesus by the Pharisees?
3. State the differences in point of view and practice between the Pharisees and Jesus?
4. In what ways did Jesus try to correct legalism? Negatively? Positively?
5. Interpret Matthew 12. 31, 32.
6. Give the names of some good Pharisees. Do you think the Pharisees seen in the Gospels are representative of the whole class.
7. State the charges against Jesus as you think a Pharisee of his day would have given them.

Chapter XV. Jesus and His Friends

1. Name the twelve disciples.
2. Compare the lists of names of the twelve as given in Matthew 10, Mark 3, Luke 6. 14ff., and Acts 1. 13f.
3. Name the friends of Jesus, other than the Twelve.

4. What was the purpose of his choosing the Twelve?

5. How was the inner circle formed?

6. What was the outcome of the training of the Twelve?

7. Give an outline of the "Mission Teaching" in Matt. 10. 1ff. Is this teaching still of use? If so, where and when?

8. Characterize Peter, Andrew, Thomas, John, Matthew, and Judas Iscariot.

Suggestions for Further Study

1. See articles H. D. B. on each of the apostles, by David Smith and others.

2. Endeavor to classify these men into groups, and tell of the place of each group in Jesus' plan.

3. Some helpful books are:

(1) Bruce, *The Training of the Twelve.*

(2) Schell, *Traits of the Twelve.*

(3) Rattenbury, *The Twelve.*

Chapter XVI. Turning Points

1. Be very careful in your reading of the Scripture assignment here, that you miss nothing.

2. Who were the Herodians, and why should they combine with the hostile Pharisees in watching Jesus?

3. Give the account as found in John's Gospel of the falling away of the popular enthusiasm for Jesus. What seem to be the reasons for it?

4. Why does Matthew follow the "woes" with the "Great Invitation"? (Notice a similar arrangement in Matt. 23. 37-39

after the woes against the Scribes and Pharisees.)

5. State two reasons for Jesus' withdrawal from Galilee.

6. Did Jesus include the Gentiles in his own mission? (Cite chapters and verses.) Give references which seem to show almost exclusive attention to Israel.

7. In what way did Jesus give his greatest impulse toward world evangelism?

8. What was the special significance of the "Great Confession" at this time?

9. When did Jesus first explicitly by his own word or act proclaim himself the Messiah?

10. Why should he have immediately followed the "Great Confession" with an announcement of his coming death?

SUGGESTIONS FOR FURTHER STUDY

1. See article in H. D. B.: "Power of the Keys" by Lambert.

Chapter XVII. Facing Jerusalem

1. What were the influences and arguments which determined Jesus to go up to Jerusalem?

2. What was the attitude of the Jewish teachers of Jesus' time concerning the doctrine of a suffering Messiah?

3. Where did Jesus find sources for his belief in the need of the Messiah's suffering?

4. What did he think would be the significance of his death? (Answer from his own words if possible.)

5. How did Jesus prepare his disciples for his death?

6. What was the significance of the transfiguration to Jesus himself and to the disciples?

7. Give some of the principles of service and of sacrifice taught by Jesus at this time.

8. Tell of the last deed of healing by Jesus which is described to us.

9. What was the significance of the visit to the home of Zacchæus?

Suggestions for Further Study

1. See articles in H. D. B.: "Servant of the Lord" by Gray; "Transfiguration" by Strachan; "Publican" by Souter; "Jericho" by Macalister.

2. Every student should read Denney, *The Death of Christ.*

Chapter XVIII. Closing Days

1. About what proportion of the Gospels is given to the narrative of Jesus' death and resurrection? Why so much?

2. What three features are prominent in the work of Jesus during this period?

3. Describe the triumphal entry, tell its meaning.

4. Compare the place given by John to the cleansing of the temple, with that given the same account by the Synoptists. How do you account for the difference?

5. What was the significance to his own time of the parables of the talents, of the

pounds, of the fig tree, and of the acted parable of the withered fig tree?

6. Tell of the attempts of his enemies to entrap Jesus, and of his escape from each plot.

7. Did his answers to their questions do more than give clever ways of escaping from their traps? If so, what?

8. Recount the "seven woes" and tell what specific thing each one condemns.

9. Give three features of Jewish Apocalyptic.

10. Are these discourses as recorded in the Gospels correct representations of Jesus' teaching, or have they been changed in transmission? If correct, are they meant to be taken literally?

11. Give the five points stated by our text book regarding Jesus' relation to this Jewish eschatology.

Suggestions for Further Study

1. See articles in H. D. B.: "Temple" (especially that of Herod) by Kennedy, "Apocalyptic Literature," "Eschatology," and "Judgment" by Mathews.

2. These discourses concerning "Last Things" open a vast field. There are in the fourth year of the Course of Study two works on systematic theology, each of which has a section on this subject. We refer the student to them:

(1) Sheldon, *System of Christian Doctrine,* pp. 540-568.

(2) Clark, *Outline of Christian Theology,* Part VI, *Things to Come.*

3. For a study of the problem as it lies in the Gospels see

(1) Von Dobschütz, *Eschatology of the Gospels.*

(2) Winstanley, *Jesus and the Future.*

(3) Scott, *The Kingdom and the Messiah.*

4. On the question of the "second coming" see Hayes, *Paul and His Epistles* (fourth year of Course of Study), pp. 168-182; Rall, *Modern Premillennialism* (also in the Course); Sheldon, *Studies in Recent Adventism.*

Chapter XIX. The Last Hours

1. Tell of the plot of the leaders against Jesus, and of Judas' part in carrying it to completion.

2. What differences are there (1) in the date and (2) in the details of the last supper, as given by John and as given by the Synoptists?

3. Which one of the Gospels describes Jesus as instituting a sacramental meal to be kept in remembrance of him?

4. What was the significance of the "New Covenant" as mentioned by Jesus?

5. Contrast Judas and Peter in their attitude toward Jesus in these last events.

6. What elements entered into the struggle of our Lord in Gethsemane?

7. Just what victory did Jesus win in Gethsemane?

Chapter XX. The Trial and Crucifixion

1. Endeavor to state in order the vari-

ous "hearings" of Jesus before the Jewish and Roman authorities.

2. State the specific charges brought in each instance, and what was the decision on the evidence? On what specific charge was Jesus crucified?

3. Characterize Herod and Pilate as they are shown in these accounts.

4. Describe a Roman crucifixion.

5. Give the "seven words from the cross."

6. Tell of the attitude of the friends of Jesus at the time of his death.

7. What is the meaning of the cross?

Suggestions for Further Study

1. See articles in H. D. B.: "Eucharist" by Simpson; "Pilate" by Hillard; "Herod" by Nash; and "Crucifixion" by Lambert.

2. Endeavor to arrange in chronological order the events of Passion Week.

Part III. The Jerusalem Church

Chapter XXI. The Beginnings of the Church

Several points are to be noticed in connection with the author's treatment of the resurrection narratives.

Note that he treats these in connection with the story of the early church rather than with that of the life of Jesus. They could be taken up in either place, and elsewhere the author treats them as a part of

the life of Jesus. (See his *Life of Jesus,* Chap. XXIV, "The Risen Christ.") The reason for considering it here is plain. First, it helps us to understand the wonderful beginnings of the early church which rest upon the resurrection of Jesus and the gift of the Holy Spirit. Second, it enables the author to bring out the strongest argument for the resurrection of Jesus. That is the life of the early church, which cannot be accounted for without this. Such a treatment is especially effective in aiding the faith of young college students for whom this book was prepared.

Note how the author handles the question of discrepancies in the accounts of the resurrection, which are recognized by all scholars. Here again he frankly faces the situation, and refuses to harmonize by violent means. He insists, however, that the differences concern matters of lesser importance, and that the narratives are not only reconcilable but support each other. As to the presence of discrepancies in the Gospels, these were recognized by John Wesley, as is seen from the comments on the genealogies in his New Testament Notes.

1. What was the real plan of Jesus' enemies in putting him to death? In how far did they succeed?

2. What was the first attitude of the disciples? What great change came and why?

3. What may be said concerning the resurrection? Its fundamental importance? The various records? The actual issue involved?

4. What was the meaning to the church of the conviction that Jesus was still living?

5. What is the relation of the resurrection to the faith of to-day?

6. What was and is the significance of Pentecost?

7. Had the Holy Spirit been given before? (Give Scriptural reasons for your answer.)

8. What was the "gift of tongues" and what its place among the gifts of the Spirit?

9. Contrast the way early Christians thought of their "New Age" with their thought of the one just closing?

Suggestions for Further Study

1. See articles in H. D. B.: "Pentecost" by Blunt; "Resurrection" by Willis; "Tongues, Gift of" by Maclean.

2. A very illuminating and satisfactory discussion of tongue-speaking is Hayes, *The Gift of Tongues.*

Chapter XXII. The Faith and the Message

1. Tell of the book of Acts. By whom written? When? What was its purpose?

2. In what specific way did the disciples continue their relation to the Jewish religion? Show that they did not have in mind the establishment of a new religion.

3. State the five points of their early faith.

4. Show that *Jesus* was really the creed of the early church.

5. In what way was the gospel at first transmitted and why?

6. What was the first interest in the early teaching of the disciples?

7. What were the sources of our present Gospels?

8. What place have the Gospels in giving us an understanding of the early church?

Suggestions for Further Study

1. See articles in H. D. B.: "Acts of the Apostles," "Luke, Evangelist," and "Gospels" by Maclean.

2. In connection with the study from this point on, it would be helpful to have an additional treatise on the Apostolic Age. The one by Purves, by McGiffert, or by Dobschütz would be good.

Chapter XXIII. The Life of the First Community

1. Tell something of the fellowship of the first Christians.

2. Did they have "communism"? If not, what difference was there?

3. Describe the spirit and worship of these disciples.

4. What shall be said of the sacraments in this church?

5. What was the plan of organization, and what were some of its first officers?

6. What is to be said of the early Christian community as a *brotherhood?*

SUGGESTIONS FOR FURTHER STUDY

1. See articles in H. D. B.: "Apostles" by Smith, and "Deacon" by Lambert.

2. Homiletical works on this section are numerous. An old favorite is the *Tongue of Fire* by Arthur, and a very good one is *The Church of the Pentecost* by Bishop Thoburn.

3. Historical treatments of this section are fewer. We mention (1) Hort, *The Christian Ecclesia.*

(2) Scott, *The Beginnings of the Church.*

Chapter XXIV. From Jewish Sect to Christian Church

1. Note the change that takes place in the attitude of the Christians toward Judaism and the two forces operative in bringing this to pass.

2. Give an account of the events tending to bring on a crisis between the Jew and the Christian.

3. Who were the Hellenists? Name some leaders among them.

4. Tell of the teaching of Stephen, the charges against him, and his death.

5. In what way did persecution aid expansion of the Christian community?

6. Tell of Philip and his work, especially that at Samaria.

7. Tell of the beginnings of the church at Antioch.

SUGGESTIONS FOR FURTHER STUDY

1. See articles in H. D. B.: "Barnabas"

and "Philip" by Smith; "Stephen" by Maclean; "Samaria" and "Samaritans" by Macalister; and "Simon Magus" by Grierson.

Part IV. Paul and the Church of the Empire

Chapter XXV. The Man and His Task

1. Give two reasons for a special study of Paul.
2. Tell of Paul's Jewish ancestry and training.
3. What Greek influences touched his life?
4. What may we infer from the fact of Paul's Roman citizenship? What advantages did it give him?

Suggestions for Further Study

1. See articles in H. D. B.: "Gamaliel" by Grierson, and "Tarsus" by Souter.
2. Lives of Paul are numerous. Two of the best brief lives are:
   (1) Ramsay, *Saint Paul the Traveller and Roman Citizen.*
   (2) Gilbert, *Student's Life of Paul.*
3. Some helpful short studies in Paul's life and work are:
   (1) Lowstuter, *Paul, the Campaigner for Christ.*
   (2) Matheson, *Spiritual Development of Paul.*

The latest and most comprehensive work is *The Life and Letters of Saint Paul,* by David Smith.

Chapter XXVI. Conversion and Call

1. Describe the preparation for the conversion of Paul.
2. Tell of his conversion, and from the various accounts, including his own epistles, tell what happened to him.
3. What change came to him in his thought of Jesus?
4. How was his concept of religion changed?
5. What was the significance of this change to Paul himself? to his work? to the world?

Chapter XXVII. Damascus, Syria, and Cilicia

1. State in order the four periods into which Paul's life falls.
2. What are our sources for this study, and what can you say of their relation and comparative value?
3. Tell of Paul's preaching in Damascus.
4. Tell of the first visit to Jerusalem after his conversion, and the interests served by this visit.
5. Tell of the work in Syria and Cilicia, of its probable activities, and of its value to Paul.
6. Be prepared to write from memory the chronology given in our text-book.

Suggestions for Further Study

1. See H. D. B. articles: "Arabia" by Nöldeke, and "Damascus" by Macalister.

Chapter XXVIII. Gentile and Jewish Christians

1. Tell of the two groups of Christians, and of their geographical position.
2. Trace the steps by which the controversy arose between the Jewish and Gentile Christians.
3. Who precipitated a crisis, and how?
4. Tell of the Jerusalem conference and of its decision.
5. What was the real issue in this struggle and the result of the controversy?

Suggestions for Further Study

1. See articles in H. D. B.: "Galatians, Epistle to," by Maclean, and "Antioch" (Syrian), by Knight.
2. The Epistle to the Galatians should be read through at one sitting in connection with this study. It will give you some idea of what difficulties were confronted, and how Paul met them. It will also show Paul when he is so "dead in earnest" as to be vehement.
3. Hort, *Judaistic Christianity,* is well worth reading.

Chapter XXIX. Paul the Missionary

1. How many years of missionary service did Paul give?
2. Tell of Paul's plan for missionary work. Show its imperial sweep.
3. Contrast Paul's grasp of Christianity with that of the other early followers of Christ.

4. Discuss Paul's principle of self-support. Would it be a good one to adopt in foreign missions to-day? Why not?

5. What can you say of Paul's relation to the synagogue in the places where he preached?

6. Discuss Paul as a speaker. State the three points of Paul's message, and tell what was the very heart of it.

7. Tell of his failures and successes. From what classes did the converts chiefly come? Into what sort of groups were they organized?

Suggestions for Further Study

1. See articles in H. D. B. on the various cities and provinces mentioned in Paul's missionary journeys.

2. Locate on the map the various places mentioned, so that you become familiar with this geography.

Chapter XXX. Galatia

1. Trace Paul's First Missionary Journey throughout.

2. Tell what you can of his companions, Barnabas and John Mark.

3. Give the description in the Acts of the conversion of Sergius Paulus. Why do you think Luke tells this in such detail?

4. Tell of the work on the mainland of Asia Minor. Into what cities did they go? What occurred in each?

5. Compare Paul's sermon at Pisidian Antioch with the one given in Lystra, and

see how carefully the sermons seem fitted to the audiences.

6. Outline the Letter to the Galatians, noting the principal positions taken.

7. Give a brief outline of Paul's life as reported by himself in Galatians 1 and 2.

8. Sum up Paul's ideal of the Christian life as set forth in Galatians.

Chapter XXXI. Macedonia

1. Tell of Paul's choice of new companions for the second journey, and of his coming to Troas.

2. Tell of the Macedonian call, the crossing into Europe, and the significance of this move for the future of Christianity.

3. Trace Paul's journey through Macedonia and tell what happened in each place visited. Specially describe the work at Philippi and at Thessalonica.

4. Tell of the Letters to the Thessalonians: from where written? to what kind of folk? to meet what difficulties? to set forth what specific teaching or direction? What is the ethical content of these letters?

5. From the description given in Thessalonians I and II, tell how Paul preached, and what were the results of his ministry. Turn to the account in Acts, and see how nearly the two accounts correspond.

Suggestions for Further Study

1. See articles in H. D. B.: "Proselyte" by Gilroy; "Philippi" by Hilliard; "Thessalonica" and "Berœa" by Souter; also the

articles on "First" and "Second Thessalonians" by Green.

Chapter XXXII. Achaia

1. Tell of the occasion, the audience, the content, and result of Paul's speech at Athens. Describe Athens in Paul's day.

2. Tell of the work done at Corinth: how it was begun, where it was continued, how and by whom opposed, and the results.

3. Describe carefully the location, civilization, commerce, and general importance of Corinth.

Suggestions for Further Study

1. See articles in H. D. B.: "Athens" and "Corinth" by Souter.

Chapter XXXIII. Asia

1. Define the word "Asia" as used by Paul.

2. Tell of Paul's passing back and forth before doing any large work in the province.

3. What may be said of the sources for the study of Paul's work in Asia? What of the Epistle to the Ephesians? Of the sixteenth chapter of Romans? Of the accounts in the Acts?

4. Tell of the beginnings of the work in Ephesus, and of his separation from the synagogue.

5. Tell of his meeting with the "Baptists" and the outcome of it? Was John's baptism Christian baptism, and why did Paul rebaptize these?

6. What can you say of Apollos: his style, habit of thought, teaching, and work?

7. What were the elements of success of Paul's work in Ephesus? the source of opposition? the dangers that threatened him? the extent of the work?

Suggestions for Further Study

1. See articles in H. D. B.: "Ephesus" and "Diana of the Ephesians" by Souter; "Apollos" by Wood; and "Exorcism" by Moss.

Chapter XXXIV. The Life of an Early Church—I

1. Tell of Paul's communication with the Church at Corinth while he labored in Ephesus.

2. What was the moral problem of the early church? In what ways did their former allegiance to heathenism affect their Christian life?

3. How did Paul handle the problem of impurity in the church?

4. What was his rule respecting business?

5. What regulations did he lay down regarding marriage and divorce?

6. What has Paul to say on "the woman question"?

7. What directions were given slaves and their masters?

8. In what way does the discussion concerning meats offered to idols apply to our modern life?

Chapter XXXV. The Life of an Early Church—II

1. How did Paul regulate the "advanced" ideas of some of the Corinthian women?
2. What were the abuses of the Lord's supper at Corinth, and how did Paul strive to correct them?
3. Tell something of the enthusiasm and the exercise of special gifts in the church at Corinth. To what disorders did these things lead?
4. Did Paul deny the Divine source of the gifts because of the disorder in the church? What did he do?
5. Give the outline of Paul's discussion concerning the gifts of the Spirit.
6. What were the questions raised concerning the resurrection, and how did Paul answer them?
7. On the hypothesis that we have here four letters or fragments of them from Paul, how shall we arrange the material at hand?
8. Would the letters be more orderly and more easily understood if read in the proposed revised order?
9. What was the outcome of all this confusion and struggle?

Suggestions for Further Study

1. Read the epistles through in the proposed "revised order."
2. Make a list of quotable passages in 2 Corinthians, thus fixing in mind the great value of the book as devotional literature.

3. Make a list of ethical problems, discussed in 1 Corinthians, and notice how exceedingly practical Paul was.

Chapter XXXVI. Paul as a Pastor and Church Organizer

1. In what New Testament book do we see Paul as a statesman? Where is he most largely revealed as a pastor?
2. What is Paul's description of the pastoral spirit? Show his love, tact, insight, courage.
3. Study the principles which seem to govern Paul's organization of churches.
4. Tell of his emphasis on the Holy Spirit.
5. Give the names and duties of the earliest church officers.
6. In what sense did Paul exercise authority over his churches?
7. What was the bond of unity in the Pauline churches, and how did Paul aim to secure practical unity.

SUGGESTIONS FOR FURTHER STUDY

1. Chadwick, *Pastoral Teaching of Saint Paul,* is a valuable book.
2. Speer, *Studies in the Man Paul.*
3. Speer, *Paul, the All-Round Man.*
4. Alexander, *Ethics of Saint Paul.*

Chapter XXXVII. Paul the Letter Writer

1. What proportion of the New Testament is occupied by the letters of Paul?
2. What has been their place in the history of the great religious movements?

3. How did his letters come to be written, and what is the reason for their continued usefulness?

4. What is the usual arrangement of a Pauline Epistle?

5. Tell of the difference between Paul's letters to churches, and those which are more individual in character.

6. Describe in detail the letters to the Philippians and to Philemon.

7. On the basis of what you see in Philemon, write a description of Paul's strong points as a Christian worker.

8. On the basis of Philippians make a statement of Paul's religious experience at the time of writing.

Suggestions for Further Study

You are to have, later in the course, a book on *Paul and His Epistles* by Professor D. A. Hayes. It takes up in detail each book of the Pauline group, and will be a great inspiration to each student.

1. See articles in H. D. B.: "Philippians" by Falconer; "Philemon" by Green, and "Writing" by Margoliouth.

2. Burton, *Records and Letters of the Apostolic Age.*

Chapter XXXVIII. Paul the Prisoner

1. Tell of the events leading up to the journey to Jerusalem, on which Paul was arrested.

2. Tell of the great collection taken by Paul. From what churches was it taken?

Who were the custodians? What was the object?

3. Describe the journey to Jerusalem, telling of the events at Troas, Miletus, and Cæsarea.

4. How was Paul received at Jerusalem? With what request? Tell of Paul's arrest. Why? By whom? Its immediate result.

5. Tell of the removal to Cæsarea, and of his successive hearings before Felix, Festus, and Agrippa.

6. Describe in outline the voyage toward Rome culminating in the shipwreck.

7. Tell of his imprisonment in Rome, and of the church there.

8. What two theories are held by scholars as to the end of Paul's life? Why are we unable to determine certainly?

9. What can you say regarding the problem of the "Pastoral Epistles"? What suggestion has been made as to their authenticity?

10. Summarize the value of the Pauline letters.

Chapter XXXIX. Paul the Man

1. Characterize Paul as a man of mind. Show how he related his thinking to life.

2. Show his strength of purpose, and the complete devotion to his cause.

3. What elements entered into his leadership?

4. Show the place which Paul's religious experience had in preparing and sustaining him in his life-work.

5. Describe Paul as a patriot.

6. Tell of Paul as a friend, and name some of his more important friends.

7. Show the central place that love had in all his life and work.

Chapter XL. The Faith of the Later Church

1. In what way do the years between A. D. 60 and 70 mark a turning point in the early church?

2. Name some of the leaders who disappear, and concerning whose successors we know practically nothing.

3. Describe Jewish Christianity, and tell of the work of James as leader of the Jewish Christian community.

4. Tell of the principles of Gentile Christianity, and of Paul as chief teacher of those principles.

5. Show in what respects the church declined from the Pauline level, and explain this decline.

6. Give briefly the argument of the Epistle to the Hebrews.

7. What is the tradition regarding the life of John the Apostle?

8. What was the occasion of the writing of the Gospel according to John?

9. What are its arguments?

10. In what way is the Gospel calculated to enable men to "have life"?

Chapter XLI. The Life of the Later Church

1. Tell of the "bishop" and his authority in the church of the second century.

2. Contrast the situation in the second century with that of the Pauline period, and tell how the change came about.

3. What was the ethical standing of the Christians in the second century?

4. What can you say of the forms of public worship?

5. Tell of the development and use of the "Apostles' Creed."

6. Tell what happened to the Jewish Sabbath according to the teaching of Paul. What day did the Christians keep as sacred?

7. Tell of the growth of martyrdom and the causes for it. Tell specially of the forms taken by the prejudice of those who opposed Christianity.

8. Out of what kind of situations do the apocalyptic books usually come?

9. Tell when the book of Revelation was written, what were the circumstances surrounding the Christians, and what message the book was intended to convey.

10. What was the effect of these persecutions upon the life and the growth of the church?

Suggestions for Further Study

1. You will do well to review the article in H. D. B., "Apocalyptic Literature" by Mathews, and to read the article "Revelation, Book of" by the same author.

2. A very valuable book to be read in connection with this chapter is *The Messages of the Apocalyptic Writers* by Professor Porter of Yale.

Chapter XLI. The Making of the New Testament

1. What dangers are incident to the development of creeds, ceremonies, and institutions?

2. What danger was there in the formation of a fixed canon of Scripture?

3. Tell of the "Oral Period" of transmission of the gospel story.

4. What were the earliest writings and how did they come to be written?

5. Tell of the completed Gospels and describe the relation of the first three Gospels to each other.

6. Before the formation of the New Testament canon, what was the word of authority in the early church?

7. What shall we say of the inspiration and authority of the writers of the New Testament?

8. Tell of the process by which the Epistles and Gospels came to be regarded as Scripture.

9. Who made the first canon, or list of authoritative New Testament Books? What was omitted and what included in this list?

10. By what two standards was the canon ultimately determined?

11. How early were practically all of our present books of the New Testament in circulation? Name some of the books for a while in doubt.

12. Can we regard the books of the New Testament as a collection of books coming into general use under the guidance of the

Holy Spirit? Shall we hold all of equal value? Have any writings of equal value with our New Testament been omitted from the canon, such as would probably be included in the canon to-day if it were considered as "open"?

Suggestions for Further Study

1. A good book on the canon of the New Testament is Gregory, *The Canon and Text of the New Testament.*

2. A brief recent treatise, Goodspeed, *The Story of the New Testament,* traces the rise of the various books of the New Testament.

As to New Testament Commentaries

In the preceding notes important suggestions have been made as to books for further study. At no point does the preacher need guidance more than in the purchase of commentaries. The common mistake is that of getting books, homiletical or expository, which in effect offer the preacher either ready-made sermons or materials for sermons that he can use with the least labor on his part. Buy commentaries which will help you do what the great expository preachers have done, that is, to go to the Bible for yourself, and to gain at first-hand study a larger command of its rich treasures.

It is ordinarily better not to buy a set of commentaries, but to select what is best for each book of the Bible. The *International*

Critical Commentary is the most notable series of scholarly commentaries. *The Expositors Greek Testament* is almost as satisfactory in certain volumes, and on the whole is more conservative in position and more homiletical in its contents. For the best use of these two series a knowledge of the Greek is needed. Peake's *Commentary of the Bible* is the best one-volume commentary, and with it should be mentioned the one-volume work by Dummelow. The latter is somewhat more conservative and has somewhat more exposition. One of these two would make an excellent first investment for the student. *The Cambridge Bible for Schools and Colleges, The New Century Bible,* and *The Bible for Home and School* are scholarly works but set forth in simpler and more popular language. The books in each series naturally vary in value.

In the list given below in each case the volume listed as 1 is the more comprehensive and critical; that numbered 2 is more popular in character. A recommended list of Old Testament commentaries is given in the *Directions and Helps* for the second year. These and all other books recommended can be ordered through The Methodist Book Concern by writing to the nearest depository.

Matthew:

1. A. H. McNeile, Macmillan, 1915.
2. Alfred Plummer, Scribners, 1909.
   David Smith, *Westminster New Testament,* Revell.

Mark:

1. H. B. Swete, Macmillan, 3rd ed., 1920.
2. E. P. Gould, *Int. Crit. Com.*, Scribners, 1903.

M. W. Jacobus, *Bible for Home and School*, 1915.

Luke:

1. Alfred Plummer, *Int. Crit. Com.*, 1909.
2. Dean F. W. Farrar, *Camb. Bible for Schools*, 1902.

J. T. Pinfold, *St. Luke and His Gospel*, London, 1923.

John:

1. B. F. Westcott, 2 vols., London, 1908.

H. H. Wendt (Transl. E. Lummis), Scribners.

2. J. A. M'Clymont, *New Century Bible*, Frowde, N. Y.

B. W. Robinson, Macmillan, 1925.

Acts:

1. R. B. Rackham, *Westminster Commentary*, Methuen, 1910.
2. W. M. Furneaux, *A Commentary for English Readers*, Oxford, 1912.

Romans:

1. Sanday and Headlam, *Int. Crit. Com.*, Scribners, 9th ed., 1904.
2. B. F. Westcott, *St. Paul and Justification.*

E. I. Bosworth, *Bible for Home and School*, 1919.

1 Corinthians:

1. Robertson and Plummer, *Int. Crit. Com.*, 1915.
2. John Massie, *New Century Bible*, 1902.

2 Corinthians:

1. Alfred Plummer, *Int. Crit. Com.*, 1915.
2. Allan Menzies, Macmillan, 1912.
   Kirsopp Lake, *The Earlier Epistles of St. Paul.*

Galatians:

1. E. D. Burton, *Int. Crit. Com.*, 1920.
2. B. W. Bacon, *Bible for Home and School*, 1909.

Ephesians and Colossians:

1. T. K. Abbott, *Int. Crit. Com.*, 1897, 1905.
2. G. Alexander, *Bible for Home and School*, 1910.

Philippians and Philemon:

1. M. R. Vincent, *Int. Crit. Com.*, 1897.
2. Philippians: H. C. G. Moule, Armstrong, 1897.
   Philemon: A. Maclaren, *Expositors' Bible.*

1 and 2 Thessalonians:

1. James E. Frame, *Int. Crit. Com.*, 1912.
2. G. G. Findlay, *Cambridge Bible for Schools and Colleges*, 1904.

1 and 2 Timothy and Titus:

1. Walter Lock, *Int. Crit. Com.*, 1924.

2. R. F. Horton, *New Century Bible,* 1901.

Hebrews:

1. James Moffatt, *Int. Crit. Com.,* 1924. Ernest F. Scott, Scribner's, 1922.
2. E. J. Goodspeed, *Bible for Home and School,* 1908.

James:

1. J. H. Ropes, *Int. Crit. Com.,* 1916.
2. R. J. Knowling, Methuen, London, 1904.

1 and 2 Peter and Jude:

1. Hart, Strachan and Mayor, *Expos. Greek Test.,* 1910.
2. E. H. Plumptre, *Cambridge Bible for Schools,* 1892.

1, 2, 3 John:

1. B. F. Westcott, Macmillan, 1892.
2. G. G. Findlay, *Fellowship in the Life Eternal,* Doran, 1909.
   Alfred Plummer, *Camb. Bible for Schools,* 1900.

Revelation:

1. I. T. Beckwith, Macmillan, 1919.
2. S. J. Case, University of Chicago Press, 1919.

A List of Books on the New Testament

This list contains the titles of important works upon the designated phases of the New Testament. The order is alphabeti-

cal, the books considered most essential being starred (*).

THE ENGLISH VERSION

The King James Version of 1611 and the American Revised Version of 1901 are the most familiar, the latter being especially recommended for the student. The English Revised Version of 1881 is important.

The most noteworthy recent translations are:

Goodspeed, E. J. *The New Testament:* An American Translation.

Moffatt, J. *A New Translation of the New Testament.*

Weymouth, R. F. *The New Testament in Modern Speech.*

For the study of the Gospels:

Burton and Goodspeed. *A Harmony of the Synoptic Gospels.*

Huck, A. *A Harmony (Synopsis) of the First Three Gospels.*

GENERAL REFERENCE

Hazard. *Complete Concordance to the American Standard Bible.*

Strong. *An Exhaustive Concordance of the Bible.*

Young. *Analytical Concordance.*

Hastings. *Dictionary of the Apostolic Church.* 2 vols. *Dictionary of the Bible.* 1 volume, also in 5 volumes. *Dictionary of Christ and the Gospels.* 2 volumes.

Smith, G. A. *The Historical Geography of the Holy Land.*

INTRODUCTION TO THE NEW TESTAMENT

I. Canon and Text

*Gregory, C. R. *Canon and Text of the New Testament.*
*Kenyon, F. G. *Handbook to the Textual Criticism of the New Testament.*
Souter, A. *The Text and Canon of the New Testament.*
Vincent, M. R. *A History of the Textual Criticism of the New Testament.*

II. Method in New Testament Study

Avey, A. E. *Historical Method in Bible Study.*
*Fosdick, H. E. *The Modern Use of the Bible.*

III. Special Introduction

Bacon, B. W. *An Introduction to the New Testament.*
Bacon, B. W. *Jesus and Paul.*
*Burkitt, F. C. *The Gospel History and Its Transmission.*
*Hayes, D. A. *The Synoptic Gospels and Acts. Paul and His Epistles. The New Testament Epistles. John and His Writings.*
Jackson, H. L. *The Problem of the Fourth Gospel.*
Jones, M. *The Four Gospels. The New Testament in the Twentieth Century.*
M'Clymont J. A. *New Testament Criticism: Its History and Results.*

*Moffatt, J. *An Introduction to the Literature of the New Testament.*
Peake, A. S. *A Critical Introduction to the New Testament.*
Wood and Grant. *The Bible as Literature.*

THE LIFE AND TEACHING OF JESUS

*Barton, G. A. *Jesus of Nazareth.*
*Bosworth, E. I. *The Life and Teaching of Jesus.*
Campbell, R. J. *The Life of Christ.*
Gilbert, G. H. *A Student's Life of Jesus.*
Grist, W. A. *The Historical Christ in the Faith of To-day.*
Headlam, A. *The Life and Teaching of Jesus the Christ.*
*Holtzmann, O. *The Life of Jesus.*
Sanday, W. *Outlines of the Life of Christ.*
Smith, D. *The Days of His Flesh.*

THE LIFE AND TEACHING OF PAUL

Campbell, J. M. *Paul the Mystic.*
*Cone, O. *Paul: the Man, the Missionary, and Teacher.*
Conybeare and Howson. *The Life and Epistles of the Apostle Paul.*
Deissmann, A. *St. Paul. The Religion of Jesus and the Faith of Paul.*
Gardner, P. *The Religious Experience of St. Paul.*
Gilbert, G. H. *The Student's Life of Paul.*
Jones, M. *St. Paul the Orator.*

*Ramsay, W. M. *St. Paul the Traveller and the Roman Citizen.*
*Smith, D. *The Life and Letters of St. Paul.*
Thackeray, H. St. J. *The Relation of St. Paul to Contemporary Jewish Thought.*
Wrede, W. *Paul*

CHRISTIANITY

I. New Testament History

*McGiffert, A. C. *A History of Christianity in the Apostolic Age.*
*Rall, H. F. *New Testament History.*
*Wade, G. W. *New Testament History.*

II. New Testament Thought

*Kennedy, H. A. A. *The Theology of the Epistles.*
*Moffatt, J. *The Theology of the Gospels.*
*Scott, E. F. *The Fourth Gospel: Its Purpose and Theology. The Spirit in the New Testament.*
Sheldon, H. C. *New Testament Theology.*
*Stevens, G. B. *The Theology of the New Testament.*
Swete, H. B. *The Holy Spirit in the New Testament.*

REQUIRED WRITTEN WORK

Thirty topics for written work are given below. The student is required to write

upon eight of them, making his own choice. No paper should have less than 500 words. Most of them could well be considerably longer. The student is not required to go outside the text book and the New Testament to find materials for these papers. He is, however, recommended to refer to the *Dictionary of the Bible* and other books if he has access to them.

1. Write a statement of the difference between a "historical" study of the New Testament books, and a "homiletical" one.

2. Describe the Græco-Roman world of New Testament times, its political, social, and religious features.

3. Describe the Jews of New Testament times, telling where they lived, their social and political condition, the chief sects and parties, and their religious condition.

4. Write a brief paper on John the Baptist, his life, preaching, and permanent influence.

5. Write concerning the childhood and youth of Jesus, his environment, occupation, training and development.

6. Discuss the call of Jesus to enter upon his Messianic work. How did it come, when, where?

7. Discuss distinctions between clean and unclean, and Jesus' attitude toward these ritual observances.

8. Write a paper on "Luke, the Gospel of the Poor and Outcast."

9. Write a paper on Jesus' attitude toward the Old Testament Scriptures and his use of them.

10. Write a paper on Jesus' view of the Kingdom of God.

11. Tell of the religious life of Jesus, and of his concept of religion which grew out of that life.

12. Write a paper on the social teachings of Jesus.

13. Write a paper on the enemies of Jesus.

14. Tell of the friends of Jesus, the classes from which they came, their service to him, and his to them.

15. Write a brief paper on Jesus' choice of death rather than life.

16. Write a discussion of the Kingdom of God. Tell your own thought on questions such as these: Is it present or future, or both? Is it inner and spiritual, or outward and visible, or both? Is it to come gradually, or suddenly? Is its accomplishment near at hand or distant? Base your argument upon the Scriptures, being careful not to avoid the most difficult passages.

17. Arrange in chronological order a day-by-day story of Passion Week, being careful to include all the events of the last week.

18. Tell the dominant influences in promoting and shaping the early Christian community.

19. Discuss the life of the early church —its fellowship, doctrine, organization, leadership.

20. Write an account of the life of Paul up to and including his conversion.

21. Tell of the struggle between Jewish

and Gentile Christianity, describing the steps by which it arose, the issues involved, its progress and settlement.

22. Discuss the missionary work of Paul, telling of his principles, plans, message, and successes and failures.

23. Describe Paul's work in Macedonia.

24. Tell of his work in Achaia.

25. Discuss the problems met by Paul in the Corinthian church, and his management of them.

26. Write an account of Paul's churches, their composition, organization, activities, and persecutions.

27. Show how Paul's letters came to be written (giving illustrations), and point out their permanent value to the church.

28. Describe Paul's prison life and activities.

29. Write a paper on the life and faith of the church of the latter part of the first century.

30. Write a paper on the making of the New Testament.

EVANGELISM

HANNAN

How to Study the Book

The book is divided into four parts, and while a unity of thought and purpose pervades the whole volume, each part can be studied by itself. Check up each part with your own experience or observation and see how the suggestions of the book may help to correct the faults in your own methods or those which you have seen worked by others. Remember, this is not a reference book for the study, but it is, rather, a working manual for the parish.

First read the book through to see its general scope, and observe how all the parts harmonize in one evangelistic policy. Then study each part by itself with the purpose of applying some or all of it in your own parish. No book is mastered until you live in it and apply it. The fact that this book grew up out of practical experience makes it possible to reduce it back to practical experience. The book, as the author says, was lived before it was written, and that makes its counsels and suggestions of practical value. Write out any modifications that will need to be made to make it applicable to your parish. While you are

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doing that you are making its contents yours.

The Author

The author was born in poverty; in his youth labored on a farm and in the lumber woods, and worked his way through preparatory school, college, and theological seminary. He received his B.A. from Wesleyan University, in 1890, B.D. from Drew Theological Seminary in 1893, and S.T.D. from Wesleyan University in 1905. He joined the New York East Conference in 1895, and was pastor of the First Church, Meriden, Connecticut, from 1894 to 1898, and the First Church, Waterbury, Connecticut, 1898-1901. These two cities were manufacturing cities, and this brought him into contact with industrial problems. He was for eight years pastor of the Bushwick Avenue Church in Brooklyn, New York, which had during those years, 1901-1909, one of the largest Sunday schools in the world—a school with an enrollment of nearly four thousand. From there he went to the New York Avenue Church of Brooklyn, and thence to a professorship in Drew Theological Seminary, which professorship he holds at the present time.

He was an evangelistic pastor and conducted his own revival meetings. He has also had wide experience in large evangelistic meetings, as well as being constantly in demand by pastors of different denominations to help them in their individual churches. For many years he has been en-

gaged in college evangelism, so that he brings to this work a wide and varied experience, and approaches it as an expert in the field of evangelism.

Part I

Chapter I

This chapter is a general statement as to the nature and purpose of evangelism. It needs to be studied carefully so as to see how its scope differs from the general notion of revivalism which formerly prevailed. Until the real field of evangelism is understood, little progress will be made in carrying out its program.

Chapter II

This chapter deals with the program of evangelism. The author discusses the essentials of a good program and the importance of adapting the evangelistic policy of the church to the ever-changing needs of the community. The chapter emphasizes church organization, pastoral visitation, a type of religion that meets the needs of everyday life, the value of the church as a community center, and the importance of an evangelism that saves the whole man.

Note also the fact that evangelism must be both individual and social, and that in order to meet this twofold need it must be positive and constructive. Eliminating the evil and substituting the good must be the order of procedure. The failure of many a well-meant reform is due to the fact that it

is negative. Evil is to be prohibited but nothing is put in its place, and so the reform fails in its object. Goodness must be kept consistent if it is to be effective; that is to say, public and private goodness must harmonize.

Chapter III

This chapter outlines the general methods that are to be used in effectively carrying out an evangelistic program. Give particular attention to the suggestions on "Skill in Approach." If a pastor bungles his method of approach to individuals, he will be a failure as an evangelist. Note also the place for emphasis on the spiritual in all evangelistic work, and the diagnosing of the fundamental needs of human life. If men do not need God, evangelism is a waste of time.

Chapter IV

This chapter deals with the general message which is to form a proper background for the evangelistic program. Before an intensive evangelistic work can be done an atmosphere must be created that will prepare the congregation for the special meetings and predispose the community in their favor. Hastily gotten-up revivals without proper background are usually ineffective. Give careful study to the general themes on which to preach, and note how they deal with the fundamental principles of right living. Sin, righteousness, and service must be dealt with frankly, impartially, and

courageously. Christianity must be so magnified that the man on the street will feel that the Christian life is the only worthwhile life. The church must practice the ethical principles of Christ's kingdom before it can do much in putting on an evangelistic campaign.

Chapter V

This chapter presupposes that all the preparatory work has been done, and now the specific messages must be studied. It is very important to note the way the message must be adapted to the different classes of hearers. It is the failure to discriminate among the types of hearers that makes much evangelistic preaching fail of its object. It is not pertinent. You will observe how careful the preacher must be in bringing a message to children so as not to make them afraid of God. The challenge to youth must be an appeal to the heroic, and this is particularly true in college evangelism. Whatever the message is, it must be strong and heroic to make an appeal to college students. The author out of a wide experience suggests the type of preaching that has been most effective with the several classes of people mentioned.

Compare the suggestions of this chapter with your own methods and messages, and see if any failures may not have been due to lack of adaptation.

Questions on Part I

1. Define evangelism and give its scope.

In what way does it differ from the evangelism of former years?

2. Write an outline of an evangelistic program for a local church.

3. In what way can a church be made a community center?

4. What is the most effective way to practice everyday evangelism?

5. How can individual and social evangelism be united and promoted?

6. Describe the general method of putting on an evangelistic program. Where should the main emphasis be placed?

7. Write a clear and concise statement on the general type of preaching which should precede the revival meetings.

8. Describe the different classes who are to be reached by the evangelistic message, and the kind of appeal which will be most effective with each class.

9. What kind of an appeal is most successful with college students?

10. Is the method of dealing with children to-day more successful than formerly? If so, why?

11. Is there any place for judgment and retribution in the evangelistic message? To what class should it be directed?

Part II

Chapter I

In this chapter the author discusses the reasons for change in evangelistic methods. The need of pastoral evangelism is emphasized because professional evangelism does

not meet the needs of the church, and the effect of the average professional evangelist on both the church and the minister does not make for the largest spiritual success. Nobody can take the pastor's place, and anyone who relieves the church of its evangelistic responsibility does not work good to the church. Some pastors would rather hold no evangelistic meetings at all than to do the reconstructive work that often has to be done after some professional evangelist gets through. The reconstruction often produces friction, and sometimes even divides the church. The best remedy for all this, according to the author, is for every pastor, as a rule, to be his own evangelist. There will, of course, be exceptions, but they can easily be cared for. This chapter needs very careful study. Check up from your experience and observation the points to which this chapter applies.

Chapter II

Having discussed the hindrances to pastoral evangelism in Chapter I, Chapter II takes up a modern substitute for it, namely, "The Big Union Meeting." These meetings are usually under the direction of some prominent and successful professional evangelist, but the pastors' cooperation in the work is essential. The meetings are often held on common ground, that is, not in a church, but in a town hall, Y. M. C. A. building, or in a large tent or tabernacle put up for the purpose. One can easily see

certain advantages in such meetings. Many people would go who would not attend a church. It brings the churches and pastors of a given community into close acquaintance and cooperation. It presents to the man on the street a united front of the Christian forces of the community. Usually, a large number of the unchurched people attend, and the big meeting offers a good evangelistic opportunity to get the Christian message before a large number of people who otherwise would not hear it at all. But we must not be blind to the disadvantages of the big union meetings. The work done is apt to be very superficial. It is almost impossible to do effective individual work. It is also difficult to follow up those who do make decisions. Sometimes jealousies break out among the participating churches after the meetings are over. The method of securing and recording decisions is often misleading and unsatisfactory. The financial problems during and after the meetings are often disturbing factors among the churches. Meeting on neutral ground does not conduce to church attendance. Taken altogether, the big union meetings cannot successfully be made a substitute for pastoral evangelism.

The usual method of selecting Conference evangelists is far from satisfactory. There ought to be a department of evangelism in all our theological schools, where those who go into evangelism as a calling will have the same thorough training for their field that the regular pastor does for

his. Great care should be given to the study of this chapter, for it points out one of the danger points in modern evangelism.

Chapter III

The periodic revival. This chapter introduces us at once to the revival meeting itself. The student will do well to compare its suggestions with the practices that he has observed. It would be well in this connection to look up the different forms of revivals in both the Old Testament and the New. Note the advantages indicated.

Chapter IV

This chapter deals with the actual conduct of the meeting. Give especial attention to the following important matters:

1. The kind of preaching that is to be employed. Look up the texts suggested.

2. Note the preparation that is necessary to have a successful revival. The prayer lists of the unconverted, college prayer meetings, the training of personal workers, the invitation, the after meetings, the duties of personal workers in the meetings and between the meetings, the follow-up work are all matters of great importance.

Chapter V

Continuous evangelism. This chapter deals with that form of evangelistic activity that goes on the whole year through and is the most successful form of evangelism when it is well done. There is nothing spectacular about it, and it will give little

material for advertising; but if the work gets done, the advertising of it will be of small moment. It is this form of evangelism that requires a regular church policy. It cannot be worked up in a week or two and then dropped after a few special meetings are held. It runs through the whole year and it takes a good many different forms. That is one of its advantages. Everybody can do it, and it can be done all the time. People may be won by siege who could not be carried by assault. Here is where trained personal workers can be most effective. Continuous evangelism makes successful pastorates. Give careful attention to this chapter and see if its principles cannot be applied to your own parish. Many pastors who are more or less failures in the "periodic" revivals are very successful in continuous evangelism.

Questions on Part II

1. What present-day conditions render the old-time revival methods no longer effective?

2. In what way has professional evangelism been a hindrance to pastoral evangelism?

3. Describe the advantages and disadvantages of the "Big Union Meetings."

4. What are the common mistakes in the use of decision cards?

5. How could the "follow-up" work of the union meetings be improved?

6. Why have not Conference evangelists been more successful?

7. How can a better type of evangelists be produced? If they are needed, what responsibility has the church in training and maintaining them?

8. What are the advantages of the periodic revival?

9. What is to be the character of the preaching in the revival? Give examples of appropriate texts.

10. What kind of preparation is necessary to insure the success of the meetings?

11. Where and when is the most important work of the revival done?

12. Describe the different kinds of "after meetings" and point out the value of each.

13. How can decision cards be used to advantage in the revival meeting?

14. Should an "invitation" be given every night? What kind of preparation should precede the giving of the invitation?

15. What advantages has continuous evangelism over periodic revivals?

16. How should a church and community be organized to make continuous evangelism successful?

17. How are personal workers to be trained and who shall train them?

18. Why are long pastorates essential to continuous evangelism? Explain fully.

19. Which form of evangelism have you found most helpful?

20. In what way does an evangelistic policy affect a man's preaching?

Part III

Part III has to do with the most impor-

tant evangelistic field of the church. It should therefore be studied with great care. The church is only just now waking up to the vast opportunity it has in the Sunday school. It is said that 60 per cent of the Sunday school do not unite with the church. That shows not only how great the opportunity is, but how great the responsibility of the church is to save that 60 per cent. The complaint is often made today that nonmembers no longer attend church, and therefore the minister has no raw material of evangelism on which to work. But the Sunday school brings the raw material to the church at an age when people are most susceptible to the religious appeal. In Chapter I the author traces the opportunities and responsibilities of the pastor, superintendent, teacher, and parent, and shows what an immense value to the church the hearty cooperation of these several parties would be.

Questions on Part III

1. Show how the Sunday school is the pastor's most hopeful evangelistic field.

2. In what way is the man problem of the church the boy problem? How can the pastor help solve the boy problem?

3. How can the pastor help the Sunday school teachers and safeguard their interests?

4. Tell how the pastor can help the home and secure its cooperation with the Sunday school and the church.

5. What are the modern hindrances to

home religion? How is the religious life of the children affected by a lack of home religion? What is its effect on the church?

6. What is child conversion? How can the pastor safeguard it?

7. What relation does the superintendent bear to the young life of the church and how can he further Sunday school evangelism?

8. What are some of the defects of modern Sunday school evangelistic methods?

9. Describe the pastor's council on soul-winning.

10. How can the superintendent get the cooperation of the home?

11. In what way is the teacher the key person in the Sunday school?

12. How can the teachers win their pupils to Christ? Do you know any teachers who do win their pupils?

13. Describe in detail the teacher's three avenues of approach to the pupil.

14. If the "teen" is most susceptible to the religious appeal, why are not more won to the church at that age?

15. How can parents anticipate the evangelistic work of the Sunday school?

16. In what way can they do "follow-up" work?

17. How may home hindrance to religion be overcome?

18. What has been the chief fault with family worship as far as the children are concerned?

19. How can parents help the Sunday school?

20. In what way can the Sunday school help the home?

21. Give a careful description of the general preparation for Decision Day.

22. Ought there to be more than one Decision Day in the year? If so, how many, and when would be the best times in the year for such days?

23. In what way are the superintendent, officers, and teachers to cooperate with the pastor on that day?

24. Give a sample of the decision cards that should be used on Decision Day, and tell how to use them.

25. Describe a Decision Day "after meeting." Who should attend it, and what should be done?

26. What kind of "follow-up" work is necessary after a Decision Day service?

Part IV

Chapter I

Part IV deals with the training of young Christians. The lack of this kind of work is perhaps the weakest point in evangelism. It requires time, patience, and a great deal of work, and many pastors are not willing to take the time and do the work. Yet the pastor is about the only person in the average church who is competent to do it. The author in Part IV outlines his own method of convert training. His plan can be worked almost anywhere.

1. Study the first steps in the organization of the training class.

2. Outline the method suggested for the deepening of the Christian life.

3. State the two important things to be learned under the head, "I, Disciple."

4. How can the teaching be made practical and pleasant for the boys and girls in the class?

5. Show how friendship can be used to illustrate the Christian life.

6. Outline the family life idea in religion.

Chapter II

This chapter deals with doctrines only in the most elementary way. The aim is to turn the attention of the class to some of the great Scripture truths out of which doctrines are formed. The teacher should not be technical, for many of the class will not be mature enough to grasp an abstract theological doctrine.

1. Show where some of the great passages on sin are found, and give a brief explanation of their meaning.

2. Explain the law of temptation, and illustrate its application by scriptural examples.

3. What two words are used in the New Testament to express repentance? Explain the difference in meaning. Cite examples of both.

4. Give an outline of the rise of the redemption idea in the Old Testament.

5. What was the difference between the sacrificial system of the Old Testament and

Christ's sacrifice of himself in the New Testament?

6. Explain the meaning of justification, and show how it was used by Saint Paul in his Epistle to the Romans.

7. Give examples of faith in both the Old and New Testaments.

8. Explain faith in terms of personal relationship.

9. What does sonship with God mean?

10. Why has holiness been made unattractive in the church?

11. In what way can it be made attractive and desirable?

12. Give outline of the scriptural teaching on holiness.

13. Have people with whom you have been acquainted, who professed holiness, been more useful in the church than other Christian people? If so, why? If not, why not?

14. Give an outline of last things, (1) as you get it from the teaching of Jesus, (2) as you get it from the teaching of Paul, (3) as you get it from the teaching of Peter, and (4) as you get it from the teaching of John in the Revelation.

Chapter III

One of the most effective ways of deepening the religious life of young converts and keeping them interested in the church is to set them to the work of winning other people to Christ. Most earnest Christians would like to do it, but they do not know

how, so they miss much of the joy and power of the Christian life. This chapter deals with some methods which have been tested out in experience.

1. Familiarize yourself with the suggested personal workers' Bible so that you can produce it from memory.

2. How would you teach the use of it to a class of preparatory members?

3. What is the value of using the Bible in personal work?

4. What advantage has one in having memorized those passages?

5. In personal work, would you quote from memory or read the passages from the Bible?

6. What would be the advantage of the latter?

7. Why would you have the seeker read them also?

8. What would you do if people raised objections to your appeal?

9. How would you prepare young converts for membership in the church?

10. Note the way the Articles of Religion are simplified; make an equal simplification of the General Rules.

11. How would you answer those who oppose "infant baptism"?

12. Give a brief summary of the purpose of this course of training.

13. Have you trained your preparatory members? If not, who did it? If you did train them, what method did you use? In your judgment, is the method here suggested a better one?

Chapter IV

The art of soul-winning. There is no more important work that any Christian can engage in than in getting other people into right relation to God. That is building the Kingdom. It is not enough to know the theory of it. It is not enough to have perfect command of the Bible in personal work. There are personal qualifications without which no amount of learning will be effective. This chapter deals with the most important of these personal qualifications.

1. Why is personal goodness such an important factor in personal work? Cannot a clever man handle crowds so as to get results without much goodness himself?

2. How would you explain the success of some evangelists who have not been good men?

3. In what way is tact related to evangelistic success?

4. What would be the effect on the church if better business methods were used in religion?

5. What place has prayer in soul-winning?

6. Give examples of Jesus' habit of prayer.

7. Study the work of the Holy Spirit in the Acts of the Apostles.

8. Explain what is meant by the baptism of the Holy Spirit. What was it given for? Do people to-day have such baptisms? How are they manifested?

Chapter V

We have in Jesus the master Soul-winner, and to study his method and catch his spirit is of the utmost importance. A careful study of this chapter will show one of his most masterful pieces of evangelistic work.

1. What was the occasion of Jesus meeting the woman of Samaria?

2. What was the social status of women in that day?

3. Study Christ's method of approach.

4. What were the obstacles he had to overcome? How did he do it?

5. How did Jesus get the woman to talk on the subject of religion?

6. At what two points could Jesus have been drawn into useless argument? What value has arguing in evangelistic work?

7. Why did not Jesus announce his Messiahship at the beginning of the interview? What lesson in religious psychology is illustrated in the event?

8. What effect did the conversation have on the woman?

9. What evidence did she give that she was converted?

10. Where else in the New Testament do we have an account of a revival in Samaria? Who were the parties concerned in it?

11. How far can the method of Jesus be employed in ordinary evangelistic work?

12. What hope does this narrative give

for difficult cases? Why do so many people fail when they deal with such cases?

Required Written Work

A paper of at least a thousand words on two of the following subjects:

1. The Need of Pastoral Evangelism.
2. The Training of Preparatory Members.
3. The Art of Soul-Winning.

The following list contains a number of the more recent books on evangelism that will be helpful to the pastor.

1. *Evangelistic Preaching,* O. S. Davis.
2. *Essentials of Evangelism,* O. L. Joseph.
3. *Every Day Evangelism,* Bishop Leete.
4. *Letters on Evangelism,* Bishop Hughes.
5. *Epworth League Evangelism,* F. D. Stone.
6. *The Evangelism of Jesus,* E. C. Wareing.
7. *Rural Evangelism,* J. E. Wagner.
8. *Evangelism in Remaking of the World,* Bishop Leonard.
9. *Social Evangelism,* Harry F. Ward.
10. *The Human Element in the Making of a Christian,* Bertha Conde.
11. *Recruiting for Christ,* J. T. Stone.
12. *Pastoral and Personal Evangelism,* C. L. Goodell.
13. *Twice Born Men,* Harold Begbie.
14. *More Twice Born Men,* Harold Begbie.
15. *Parish Evangelism,* F. L. Fagly.
16. *Educational Evangelism,* C. E. McKinley.

17. *Building an Evangelistic Church,* Bishop Henderson.
18. *Pamphlets on Lay Evangelism,* Guy H. Black.

The Department of Evangelism of the Board of Home Missions and Church Extension is charged with the duty of promoting aggressive evangelism. It cooperates with district superintendents, pastors, and city and rural societies in evangelistic campaigns where most needed. It assists in prosecuting evangelistic work in colleges and secondary schools. It maintains a Bureau of Accredited Methodist Episcopal Evangelists. It prepares and publishes evangelistic literature for pastors, church members, and different groups outside the church. The *How Book of Evangelism* is a fine compilation giving practical pastoral experience in this line. For literature and counsel write to Dr. George B. Dean, Superintendent, 1701 Arch Street, Philadelphia, Pennsylvania.

THE WORK OF PREACHING

ARTHUR S. HOYT

THE BOOK

It is certain that one can never learn to preach merely by reading books about preaching. But it is equally certain that one will never improve the quality of his preaching without noting the methods and ideals of those who are most skillful in this work. Herein lies the value of a textbook on homiletics. It interprets ideals and sets high standards which, to be sure, few reach, but which will help everyone who tries to attain them.

Three things are involved in preaching. The first is the development of a high quality of manhood in the preacher. Sincere preaching is always self-revelation. It implies an uncovering of the soul of the minister. Quite naturally one's first concern should be to acquire a mind and heart that are fit to be exposed in public.

The second requirement is to make oneself the master of the materials of preaching. Just as the lawyer must know the statutes and the approved interpretations of the same, so the preacher must know his Bible and the teachings of the Christian religion. Moreover, to properly interpret them he must be well equipped with

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general knowledge—science, literature, art, economics, history, government, sociology, philosophy.

The third is technical skill in arranging these materials for presentation to a congregation. The instruments he will use are *words,* words arranged in *sentences* and *paragraphs.* Unless his words are appropriate and impressive, unless his sentences are clear and strong, unless his paragraphs are properly developed and proceed in logical order, his goodness and learning will not make him a preacher. In spite of them he will be a problem to bishops, superintendents, and congregations.

The ideal textbook on homiletics has not been published. Such a text would provide a group of good sermons which could be studied critically as to content, form, and structure. An approach to it has been made in *Principles of Preaching,* by President Ozora S. Davis. The lack of sermons to illustrate the principles set forth is a weakness in Hoyt's text and others like it. In the directions which follow, occasional reference is made to Wesley's *Sermons,* Vol. I, which every first-year student in this course will possess. But these sermons do not help us much in acquiring literary ideals, however valuable they may be as standards of doctrine.

It is all but certain that Wesley never preached one of them in its present form, for they were all prepared to show *what* he had preached, not *how.* The student eager to improve his sermonic style will do well

to purchase some really good volume of modern sermons, such as *Best Sermons in 1924*, by Newton, and study it sermon by sermon, comparing the method of one preacher with that of another, marking striking words and sentences, noting what modifications must be made in his own style to approximate that of these great preachers.

The Author

The author of this text was professor of homiletics and sociology in Auburn Theological Seminary (Presbyterian), Auburn, New York, from 1891 till his death in 1925. From 1886 to 1891 he taught English literature and public speaking in Hamilton College. He was an alumnus of both these famous schools. After graduating from Hamilton in 1872, he was a missionary in Turkey for three years, tutoring in Robert College, Constantinople. He served the Presbyterian Church in Oregon, Illinois, as pastor for seven years, 1879-86. *The Work of Preaching* was published in 1905 as his first book. Other notable contributions from his pen are, *The Preacher*, 1909; *Public Worship for Non-Liturgical Churches*, 1911; *Vital Elements of Preaching*, 1914; *The Pulpit and American Life*, 1920; *The Spiritual Message of Modern English Poetry*, 1923. He was born in 1851.

Directions for Study

Each chapter of our text is preceded by

an excellent summary giving the contents in outline form. The student will find this very valuable in his study. The following plan of study is suggested:

(1) Look through the Outline to see what the subject of the chapter is and how the author treats it.

(2) Read the chapter carefully, keeping this Outline before you.

(3) Using this Outline, make a series of questions by which you can test your knowledge of the text.

Some of the suggestions given below are simply suggestions intended to give aid in the study of the text as well as to make that study more profitable. The student should keep a notebook and write out the exercises indicated. The Required Written Work is indicated. This should be carefully prepared and sent in to the instructor, or examiner, in charge of this study.

Chapter I. The Importance of Preaching

1. Consider the preaching style of these lectures, the short, simple sentences composed chiefly of Anglo-Saxon words.
2. Count the words of the first two pages of the text line by line, listing in separate columns the numbers of words of one, two, three, four, and more syllables.
3. *Required Written Work.* Condense the chapter into a written statement of not more than 500 words, using the outline as a guide, and omitting no important

subject. See that every sentence is clear and simple.

Chapter II. The Ideal of Preaching.

1. After reading and marking the lecture, read the chapter entitled "Preach-ing or preach-er" in Quayle's *The Pastor-Preacher*, p. 359.
2. Make a list of all the words in this chapter (Quayle) which are unfamiliar to you, look up their meanings in the dictionary, and write sentences of your own in which you use them correctly.
3. Underscore every pictorial word (words that suggest vivid pictures to the imagination), and every striking statement which you find in the first five pages of this chapter in Quayle, for example, "Priggish phrase" (p. 359, l. 9), "cavalcade of crusaders" (p. 359, l. 20), "empty as a drained cask" (p. 361, l. 15). What do you see in each case? Do you like them? Why? Note alliterations.
4. Is "phrasist" a legitimate word? Can you think of a strong synonym that will express the same idea? Is one warranted in coining new words?
5. *Required Written Work.* Consider Hoyt's definition of a sermon (p. 35), adapted from Phelps. Every word is important. Compare critically, as to (1) content, (2) form, and (3) purpose, Wesley's Sermon entitled "The Circumcision of the Heart" with Quayle's chapter on "The Debt of the Republic to the

Preacher," and Lincoln's Second Inaugural Address. (If this is not available, recall some good address you may have heard or read recently.) Write a paper of 300 to 500 words in which you show how the sermon resembles and how it differs from the oration or essay.

Chapter III. The Preparation for Preaching

1. After reading this chapter in Hoyt, read two chapters in *The Pastor-Preacher,* "The Tyranny of Books," and "The Preacher and His Books" (pp. 35-47).
2. Review Chapter III of the text (Hoyt), once more noting the sources of materials used and estimating in each case the relative proportion to the whole lecture:
   a. Result of preacher's own thinking?
   b. Bible quotations, references and interpretations?
   c. History and literature?
   d. Observation and experience?

Chapter IV. Preparation of the Sermon

1. Prepare a digest of this chapter, using not more than 500 words.
2. *Required Written Work. Four Outlines.* Prepare three-point outlines of the following sermons and addresses, indicating clearly the main headings and the several minor points by varying widths of margin:

a. Sermons XVIII and XXIV, in *Wesley's Sermons, Vol. I.*
b. Addresses: "The Relation of the Pulpit to Civic Affairs" (p. 63) and "The Preacher and Sermonic Literature" (p. 91), in Quayle's *The Pastor-Preacher.*

NOTE.—A "three-point outline" organizes the material under three great headings, viz., I, Introduction; II, Development; and III, Conclusion. It has no reference to the number of divisions under the Development. These outlines should be carefully prepared and preserved, for they will be needed in the study of later chapters. Below is given a model form to be followed in making out your outline.

MODEL FOR OUTLINE

Subject (or Title) .....
Text (if any) .....

I. Introduction.
  1. First point.
  2. Second point.
  3. Third point, etc.
II. Development.
  1. First main division.
    a. First minor point.
    b. Second minor point, etc.
  2. Second main division.
    a. First minor point.
    b. Second minor point.
  3. Third main division, etc.
  4. Fourth main division, etc.
III. Conclusion
  1. First point.
  2. Second point, etc.

3. Consider in each composition outlined whether the theme and the subject are

identical. If not, how do they differ? Is the theme specifically announced? Where? In the sermons by Wesley are the themes derived naturally from the texts? Can you suggest better texts for these themes? Do the texts employed suggest other themes and subjects to you? Are the plans of these four sermons good according to Hoyt's standards?

Chapters V and VI. Scripture Authority in Preaching

1. *Required Written Work.* Read slowly and thoughtfully, without the aid of commentaries, the first three chapters of Genesis and list the sermon subjects and fruitful texts that are suggested by such reading.

2. Consider the last ten sermons you have preached. How did you get the texts? The subjects? Which came first? Did you try to state the subjects attractively? Have you been afraid of the great themes?

3. Do you have a preaching plan for the whole year? Do you keep note books of texts, sermon-subjects, plans, illustrations, stories, etc.? How do you get most of your subjects? Whom do you have in mind as you prepare your sermons? Do you search for striking texts and subjects? What determines for you the choice of texts and subjects for given occasions?

Chapter VII. The Introduction

1. Prepare a paper of not more than 600 words in which the following questions are

answered concerning each of the four outlines prepared while studying Chapter IV:

Is the Introduction clearly defined? Announced? Does it lead directly to the theme? What is its length in proportion to the sermon as a whole? Is it too long? too short? Does it create interest? Suggest changes. Are the introductions to the sermons by Wesley good models for today? Why? or why not?

2. *Required Written Work.* Write out in full the introductions of two of your recent sermons. Then write out a criticism of them according to the standards of the Chapter. Are the sentences clear? Are they arranged in logical order? Is there a straight line movement of thought from the first sentence to the theme? Have you introduced irrelevant ideas? Have you used some words and sentences because you think they sound well rather than because they are related definitely to the subject? Compare with any good printed sermons which you may possess.

Chapter VIII. The Development

1. Prepare a digest of this chapter.

2. *Required Written Work.* Write a paper of not more than 500 words in which you make a comparative study of the developments of the four outlines prepared under Chapter IV, answering the following questions in each instance:

Number of divisions? Too few? Too many? Announced in advance? Are they arranged in logical order, or are there

breaks and digressions in the thought? Is each definitely related to the theme? Is there a progressive movement which can be felt continually? Does each receive its proportionate share of attention? The method of development? Are the transitions rough or smooth? Mention particularly any evidence of incompleteness, incoherence, lack of unity, repetitiousness, imperfect organization of material.

Chapter IX. The Conclusion

1. Make your own outline of the chapter, and compare it with the outline in the text.

2. *Required Written Work.* Prepare a paper of not more than 500 words comparing the conclusions of sermons and addresses outlined under Chapter IV, answering in each case the following questions:

Is there a conclusion? Where does it begin (page and line)? Is it announced? What is its aim: recapitulation? reflection? influence? appeal? exhortation? Is it pertinent? Personal? Strong? Length in proportion to remainder of sermon? Too long? Too short? What changes would you suggest?

Chapter X. Explanation

1. What is the difference between exegesis and exposition?
2. Distinguish between narration and description.
3. *Required Written Work.*

Write a description, using not more than 200 words, of Isaiah's Vision in the Temple (Chapter VI).

b. Write the story of Elijah's Contest with the Priests of Baal on Mount Carmel in 300 words (1 Kings 18).

c. Explain in 300 words the meaning of the Parable of the Soils (Luke 8. 4-18).

Chapter XI. Argument

1. Outline the chapter without reference to outline in text.

2. *Required Written Work.* Write an argument (300 to 600 words) concerning "Argumentation in Preaching," showing its dangers and its values.

3. Ask some candid hearer to criticize any sermon you may have preached recently containing an argument. Reconstruct it.

Chapter XII. Illustration

1. Prepare a digest of the chapter.

2. Read "The Sin of Being Uninteresting" in Quayle's *The Pastor-Preacher,* p. 124.

Make a list of all the vivid figures, illustrations, references, etc., which are used in this chapter. Note after each its source (Bible, nature, history, literature, experience, etc.). What purpose is served by each?

3. *Required Written Work.* Write out three illustrations which you have found in your reading or experience recently. What religious truths do they illuminate?

Chapter XIII. Persuasion

1. Prepare a digest of this chapter.

2. Read "The Destination of a Sermon" in Quayle's *The Pastor-Preacher.*

3. *Required Written Work.* Write in full a sermon of 1,500 to 2,000 words which will be appropriate for an evangelistic service. Keep in mind the ideals of the textbook for Introduction, Development, and Conclusion. Hand to your Conference examiner for detailed criticism. If you prefer, hand in instead a sermon on one of the great Christian doctrines.

Chapter XIV. Preaching with Manuscript

1. Whether you have ever done so before or not, write a sermon in full and read it to the congregation. Throughout the entire process of preparation and delivery watch the reaction on yourself and the effect on the congregation.

2. *Required Written Work.* On the basis of this experiment, write a paper of 300 words in which you explain the advantages and the disadvantages for you of this method of delivery.

Chapter XV. Extemporaneous Preaching

1. Experiment with extemporaneous preaching. Gather your material with care,

but do not write in full. (You may make copious notes and write the introduction and Conclusion of the Sermon.) Give careful attention to the organization of material. Go into the pulpit *without notes* and speak.

2. *Required Written Work.* On the basis of this experiment, set down carefully in a paper of 300 words what you feel to be (1) *the values* and (2) *the dangers* of this method for you.

Chapter XVI. The Oral Style

1. Does this lecture bear the marks of an "oral style"? Find in it examples of all the marks of this style, if you think so.

2. Read pp. 9-35 in *The Pastor-Preacher.* What kind of style is this? Why do you think so?

3. If you can, get a competent stenographer to take down a sermon which you preach. Study it carefully. What do you find? Are sentences well formed? Is there repetition? Does the same word occur again and again? Is the order of thought poor? Are there grammatical errors? Send it to the Conference examiner for criticism.

Chapter XVII. The Elements of Effective Speaking

1. Have your wife or some thoughtful friend whose judgment is not smothered by sympathy for you criticize frankly your public speech. Do you mispronounce words? Do you enunciate clearly? Is

your voice too much subdued? or too loud? Do you have a "pulpit tone"? Are there mannerisms of voice and gesture which detract from what you say? Do you pray too long in public? Is your manner serious? careless? self-conscious? lacking in dignity?

2. Write a sermon of 2,000 words on one of the great doctrines, and submit to your examiner for criticism.

As to Books

One of the great dangers in this field is for men to look for books and magazines that will supply them with more or less ready-made sermons or outlines. Even when a man does not resort to the dishonest practice of taking over sermons bodily, such "cribbing" is demoralizing. It stops a man's growth where he ought to be making steady progress. It stunts the preacher where the one great need is that the preacher himself shall grow from year to year.

The preacher may well read the sermons of others, but he should do this in order to study their work, not to take their sermons. Some volumes of modern sermons are suggested below. The author recommends various books in connection with each chapter. Note them carefully. Among the most recent books on preaching the following can be recommended:

Gardner, *Psychology and Preaching.*
Davis, *Principles of Preaching.*
Brown, *The Art of Preaching.*

Three excellent collections of modern sermons are:

Best Sermons, 1924, edited by J. F. Newton.

Great Modern Sermons, edited by H. D. McKeehan.

Sermons for the Times, edited by Peter Walker.

THE ART OF WRITING ENGLISH

BROWN AND BARNES

This volume was transferred four years ago from the Examination for Admission on Trial, the purpose being to secure a more thorough study of this important subject. More stringent regulations were adopted also as regards the excusing of students from this course. The following persons alone can be excused: those who have completed at least two years of a regular college course, or who have taken in college a course in this same text or a college course that is fully equivalent to this (¶ 618, §§ 1, 2, 5).

Very fittingly this work comes in the first year, during which special attention is given to the study of preaching. It admirably supplements the work by Pattison. It deals with the general problems that concern the use of English in writing, while Pattison takes up the special problem of preaching. Use these books together and let each assist in the study of the other.

The Art of Writing English was prepared for use in colleges and has been

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widely tested. Its authors are successful instructors. Aside from its practical use, the book itself is very interestingly written and the quotations used for illustration have considerable value in themselves.

Such a study as this is of special value to the preacher. As an educated man, the preacher should know how to express his thought in ordered, clear, and effective writing. He often has occasion to send communications to the press, to write an article, or to prepare by writing some more important public address. Of even more importance is this work in preparing him for his duty as a preacher. The method of extemporaneous preaching is generally followed, and ordinarily is undoubtedly the best. It has, however, its serious dangers, dangers which may be avoided usually in but one way, that is by constant and careful writing on the part of the preacher. This does not mean that he shall try to remember when preaching the words he has written in his study. The writing should ordinarily be simply a method of preparation, but without it he is not likely to secure thoroughness in preparation, clearness in thought, or effectiveness in the use of words. A careful study, therefore, of the problem of writing English is one of the most important of tasks for the student preparing for the ministry.

Before beginning the study of this book read carefully the "General Suggestions for Students." In the study keep constantly in mind the bearing of the authors'

discussion upon the work of preaching. This book, as suggested above, is not written especially for preachers, but for general college instruction. There is, however, scarcely a page which does not bear directly upon the preacher's needs and his interests.

The material of this book is so well organized and the contents are so well outlined (pp. 7-14) that the student should have little difficulty in study. Keep the "Table of Contents" constantly before you. Note the two parts into which the book falls. Get a clear idea of what the general subject of each chapter is.

The questions and suggestions given below are intended to help you in your study of the text and in testing your knowledge of it. Instead of giving detailed questions, the general plan has been to suggest larger topics to be discussed by the student. Read carefully, get the authors' thought clearly in mind, and then make an outline for yourself of the principal ideas under each one of these general topics and discussions. Afterward test yourself to see whether you can reproduce this discussion from memory.

"Required Written Work" must be handed in at such time as the Board of Examiners may direct.

Part I

I. Introduction

1. Discuss the nature of composition and the need of mastering this art.

2. State and answer the objections to training in composition.

3. Discuss the value of training in composition. Note the three main aspects, illustrating each point so far as you can.

4. Discuss the right attitude toward this training. Note that this attitude of interest or love for one's work, of patience, and of openness of mind is what we should have in all the work of this Conference Course.

5. Discuss composition as an art. What is art? How does composition compare with other arts? Note very carefully the distinction between the æsthetic and the instrumental which our authors make prominent throughout this book. While they do not disregard the æsthetic in connection with the sermon, yet the real significance of the sermon is as an instrument or a tool.

II. The Writer's Material

Be sure to note throughout the application of the authors' discussion to the minister's work of preaching. The preacher himself, above all other men, needs to face the question: Have I anything to say; have I any right to stand up without a real message?

1. Set forth the importance of good material.

2. Discuss the character of good material, stating the three points of our authors and illustrating them with special reference to the preacher's work. Note how important truth is for the preacher. Truth means not only true ideas but the

reality and genuineness of the preacher himself. As regards interest, consider whether you can interest others in a message which has not first gripped you.

3. Discuss the importance and the methods of getting material, applying this particularly to preaching. The germ idea, of which the authors speak, is what the preacher calls his "message." In discussing this question state what methods you use to secure sermon thoughts and illustrations.

Required Written Work

Taking two sermons which you have preached recently, state: (1) where you got the idea or the theme of these sermons; (2) where you gained your materials (personal experience? Bible? other books? observation? conversation?).

III. The Writer's Medium

1. What is a good vocabulary? What is its importance? Discuss the matter of range and accuracy.

2. Discuss fully the means of improving the vocabulary. The student will note the absolute necessity of having a good dictionary and of making constant use of it. The memorizing of passages from the Bible, the Hymnal, and good authors, particularly good poets, will be found especially helpful to the preacher.

3. Discuss the importance of practice in improving one's vocabulary and describe different methods.

4. Discuss the choice of words. Under this consider the question of words to be excluded as well as principles to be used in selecting words. The minister will find it of great help in these matters if he can secure the aid of an intelligent and sympathetic critic. If you can secure such a critic, ask him (or her) to listen to you when you preach, as well as to look over your written work.

Required Written Work

1. Read Chapter XI of *Human Behavior* and make a list of all words whose meaning you do not know. Make an additional list of any words which you cannot recall ever having used yourself in speaking or writing.

2. Make similar lists from Chapter III of this book, omitting the foreign and obsolete words which occur on pp. 97 and 98.

IV. Principles of Composition

This chapter again is of direct application and great value for sermon preparation. After finishing the chapter you should be able to state the four principles of good composition and to set forth and illustrate the meaning of each.

Required Written Work

1. Write out a sermon in full. This should contain not less than 1,500 words, and should preferably be one that you have already preached. It may be the same sermon that you hand in as part of the re-

quired work for Pattison. (1) Criticize this sermon from the point of view of the principles of unity as here set forth; point out any errors from this standpoint as regards this sermon as a whole or as regards individual paragraphs. (2) By quoting sentences show how you have made the transition between the various parts of your sermon, and how you have made apparent the fact that the various parts belong together. (3) State what proportion of this sermon is given to the introduction and how long the introductions to your sermons usually are. (4) Note the importance of variety, particularly in the introduction to the sermon; write a second form of introduction which could be used in connection with this sermon.

2. Correct the sentences given on pp. 134-139 and write out in corrected form.

V. The Process of Composition

Note again how closely this applies to sermon preparation.

1. Discuss the limitation of subject matter. Consider exactly what is the subject of your sermon and what is to be ruled out.

2. Discuss the development of the subject and the gathering of materials of all kinds.

3. Discuss the need of a plan and its various forms.

4. Discuss the act of writing, setting forth the items considered by the authors. Note especially the importance for the

preacher of having regular habits of study, and of having the congregation in mind as he prepares his sermons.

5. Discuss the importance and the methods of revision. This matter should be most carefully considered by the preacher. Only constant self-criticism will ever make an effective preacher. Such criticism should occur both in the preparation of the sermon and after the sermon has been preached. Note the fine phrase of Newman's, p. 179, concerning his one aim, "to explain clearly and exactly my meaning."

Of special value are the quotations given on pp. 187ff. The suggestion on p. 185 is valuable: "Read and outline the writings of good thinkers."

Required Written Work

1. Write out the plan of your sermon referred to above and criticize the same. Note particularly whether your sermon forms a living whole or whether it consists of different ideas that have been strung together.

2. Make an outline of all the material in this chapter which applies to the question of sermon preparation.

VI. Effectiveness in Composition

1. Discuss the relation of the writer to his material, and set forth the authors' ideal on this point.

2. Discuss the relation of the writer to

the reader and the qualities demanded of the former. Apply this particularly to the preacher's work.

3. Discuss the meaning and importance of good form. (Vulgarity does not indicate piety, and a slovenly speech ill befits the great themes which a preacher has to consider. Study the words of Jesus and note their simplicity and symmetry and beauty, especially as seen in the Sermon on the Mount. Consider also the beauty and elevation of language in the prophets of the Old Testament.)

Part II

VII. Exposition

So far we have been considering general aspects of the work of composition. Now we turn to the particular forms of writing. In actual use these are not always separated, but it is helpful to consider them one by one. All four forms are of importance to the preacher, though that of exposition is of especial value.

1. Discuss the field of exposition and define what you mean by this. Expository preaching is, of course, of especial importance. In it the preacher aims to set forth the meaning of a given passage in order, but beyond this we have exposition also when we seek to set forth some great truth like that of God's love.

2. Discuss the various methods of exposition.

3. Discuss effectiveness in exposition,

pointing out particularly the bearing of this upon the preacher's work.

REQUIRED WRITTEN WORK

1. As an exercise in analysis, discuss the question: Why do people go to church?

2. As an exercise in definition, define the following: religion, the Church, goodness, sin.

3. Write out a comparison of religion and morality, of character and reputation, of patriotism and jingoism.

4. Write down illustrations of the following: the power of sin, the strength of habit, the value of habit, the power of right ideals.

VIII. Argumentation

While this chapter is primarily applicable to debate, it has its important bearing upon preaching as well. It is often the preacher's duty to set forth Christian truth for the purpose of convincing his hearers. In some ways he is like a lawyer before a jury, making his case and trying to gain a verdict from the minds of his hearers as well as a decision from their wills.

1. Discuss the nature, value, and kinds of argument.

2. Discuss the importance of a clear and definite statement of your proposition, or subject, and what this involves. Note the importance of this for preaching.

3. Discuss the question of how to prove, stating and describing the methods. What

mistakes and weaknesses in argumentation are sometimes illustrated in the pulpit?

4. Describe the character of effective argumentation.

REQUIRED WRITTEN WORK

Choose some sermon of your own that is of an argumentative character; this may be simply a sermon in which you are trying to set forth and establish some truth. Prepare a full outline of this sermon after the manner of the brief described and illustrated in this chapter. Note that this brief should give the steps by which you proceed, and show how these steps lead to your goal. Hand in this brief, or outline, to your Examiner.

IX. Description

1. Set forth the importance, the nature, and the kinds of description. Note that the aim of description is to make others see, "to reproduce mental images of things sensed." The ability to describe exactly is a large element in the success of many preachers.

2. Name and describe the elements in the descriptive process.

3. Set forth the various special means of description.

4. What makes effective description?

REQUIRED WRITTEN WORK

1. Give a description of the church building where you preach or where you worship. Write as if you were describing

it for the benefit of a new pastor who had not yet seen it. Set forth all those things which in your judgment he would like to know, such as the appearance, condition, adaptation to the church work, etc.

2. Write a description of David's sorrow and lament over Absalom (see 2 Sam. 18. 24-33). Write this as you would if preparing a sermon on David and Absalom. Consider first what you yourself need to know, such as the various events leading up to this scene. Of these events what will you need to tell by way of introduction in order to make the scene plain? Consider, too, the need of entering into the situation yourself. After you have written, criticize. Will your words make the people see and feel the whole situation, especially the sorrow of the king? Your description will naturally be in your own words; consider, however, whether you ought not to give *verbatim* the simple but moving words of David's lament at the close.

X. Narration

1. Discuss the character and importance of narration.

2. Discuss the narration of action and its importance.

3. Discuss the nature and methods of character portrayal.

4. What is meant by the description of the setting?

5. Discuss the nature of effective narration and how to secure it.

Note the importance of narration for the

preacher, and consider the part that it plays in great teachers. The parables of Jesus are the best illustrations of this, but this is also seen in the teachings of the prophets. The historical books of the Old Testament are still other fine examples. Here we have history told not for its own sake but for the sake of the great lessons that it brings. The stories of Judges, Joshua, Kings, Ruth, Esther, and other books form fine examples for the preacher. The ability to tell a story well is invaluable in preaching to children. Note particularly the value of character studies and the rich materials given in the Bible and in history outside of the Bible for sermons that deal with characters and the lessons drawn from them.

Required Written Work

1. Write out the story of either Joshua or Daniel as you would tell it to children of ten to twelve years.

2. Give a description of the character of Joseph or Paul.

HUMAN BEHAVIOR

COLVIN AND BAGLEY

The Authors of the Book

Human Behavior is written by two educators of national reputation. Professor Colvin is at present a member of the faculty of Brown University, one of the oldest educational institutions in the United States. He gained wide and favorable recognition as a specialist in psychology through the writing of his earlier book, *The Learning Process.* Professor Bagley is the author of several books on educational subjects, such as *The Educative Process, Craftsmanship in Teaching,* and *Classroom Management.* He is the director of the School of Education of the University of Illinois. His work in that institution as teacher and author has won him large recognition among educators and well deserved popularity with the rank and file of progressive teachers.

The Value of this Book to the Preacher

In the most effective preaching the teaching element holds a large place. It may be said that the constructive and permanently helpful preacher is also a teacher. Those principles of psychology which serve the

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purposes of the teacher serve with like fitness the preacher in so far as his preaching approximates a teaching ministry. The book before us holds in mind continuously teaching both as a science and as an art, and in that respect it deals with principles of human behavior of prime importance to the preacher himself.

Whether one may have read elementary general psychology or not he will find *Human Behavior* throbbing with human interest from first to last. It is psychology, to be sure, but it is close to life. It is a scientific study of human nature in its functional aspects. It will prove of special value to the preacher to put himself rigidly and systematically through the "Questions and Exercises" to be found at the close of each chapter, for such self-discipline in the study of this text will help one to see again and again in his contact with men the principles herein discussed recurring as true generalizations on human nature. And what does the average preacher need more than a better knowledge of human nature? While such knowledge can hardly be said to be found in books and must be gained through personal experience with men, no one can well deny that such a book as this may serve a good purpose as an aid in the interpretation of the behavior of men.

It will be noted that the sub-title of the book is "A First Book in Psychology for Teachers." It is a *first* book, and would seem to be intended to blaze the trail toward a world of literature on the subject

of psychology both in its general principles and also in its special aspects. It is hoped, therefore, that the study of this book may serve to create a desire for a larger knowledge of this interesting field. The book appears near the beginning of the Conference Course of Study and should be regarded as basal to the works of a pedagogical character which appear later in the course. It is basal also to the works which treat of preaching and to studies in systematic theology, ethics, and philosophy. The young preacher can therefore well afford to ground himself thoroughly in the principles of psychology.

The Method of Study

This work is excellently arranged. Note that the first chapter gives you a bird's-eye view of the whole subject. Master this chapter thoroughly; read, reflect, compare with your own experience, and then reread. Make sure that you understand every term as you go along; this is especially necessary in taking up a new subject. Relate each chapter to your own experience and observation. The "Questions and Exercises" appended to each chapter give full directions for this. Study these questions carefully to test your knowledge and to review the chapter.

The required written work will be somewhat different from that in other subjects. It is almost all based directly upon the "Questions and Exercises" in the book. It

is indicated below by the words, "Required Work." It must be recorded in such shape that it can be mailed or handed to the examiner. In addition to this the student should have a note book in which he would record materials for his own use, especially such writing as is suggested by the "Questions and Exercises," but not required to be handed in.

Chapter I. Consciousness and Conduct

1. Master the "Definitions and Explanation of Terms Used." It is an excellent plan to test your knowledge of the meaning of terms by writing out your definition and then comparing with the text.

2. Note particularly (1) what psychology is, (2) the problem of psychology.

3. *Required Written Work.* Write out in full your answer to the following "Questions and Exercises": 1, 2, 4, 9, 10, 14. Master your material thoroughly before you begin writing, then write without reference to the book.

Chapter II. Behavior and Learning

1. Master the "Definitions and Explanation of Terms Used" and test your knowledge of them as above indicated.

2. *Required Written Work.* Write out the answers to "Questions and Exercises" 1, 3 and 5.

3. Note in detail the ways in which modification of behavior occurs.

4. Which way seems to be dominant in your own life?

Chapter III. Unlearned Behavior

1. What is meant by the terms: play, work, curiosity, instinctive? Write and test as suggested above.

2. *Required Written Work.* Write out in full the answers to "Questions and Exercises" 2, 4, 7.

3. Are the theories of play held by Groos and by Hall mutually exclusive, or may both be partially true and the two be capable of being blended? Why?

4. Is there in the program of your church any provision for systematic appeal to the play instinct of the people of your community? If so, what kind of provision is made? In your judgment what is the obligation of the church in this direction? A good book bearing on this subject is Atkinson's, *The Church and the People's Play.*

Chapter IV. Attention and Behavior

1. Master the "Definitions and Explanation of Terms Used" in this chapter, and test your knowledge as above.

2. *Required Written Work.* Write out in full "Questions and Exercises" 4, 7, 11, 15. Consider the last question in relation to preaching instead of teaching.

3. Review "Definitions and Explanation of Terms Used" in the preceding chapters.

4. What would the "span of attention" seem to suggest as to (a) the homiletic structure and the delivery of the sermon, and (b) the making of numerous unusual

announcements (unprinted) from the pulpit?

Chapter V. Behavior and the Feelings

1. Master the "Definitions and Explanation of the Terms Used" in this chapter, and test your knowledge of the same as in the first week, 2.

2. *Required Written Work.* Write out in full your answers to "Questions and Exercises" 3, 10, 11.

3. Review the fourth chapter thoroughly.

4. To what extent is the preacher justified in aiming to stimulate the emotions of his hearers? (1) Is he justified in arousing emotions which he does not intend to utilize for some definite good end? (2) Is the arousing of an emotion a good thing in itself? Why? (3) If an emotion is to be utilized should the preacher plan its utilization at the same time and with as great care as he plans its stimulation? Why?

Chapter VI. The Practical Significance of the Affective Life

1. *Required Written Work.* Write out the answer to No. 5 of the "Questions and Exercises."

2. *Required Written Work.* Write an article of 500 to 1,000 words on "Religion and Emotion." Discuss the place of the emotions in the religious life, their significance in conversion as suggested by the authors; the appeal to the emotions in

teaching and preaching (why and how); the value of public worship in quickening the emotions (what emotions, and how).

Chapter VII. The Nervous System as the Organ of Behavior

1. Master the "Definitions and Explanation of the Terms Used" in this chapter, and test as above.

2. *Required Written Work.* Write out in full your answers to "Questions and Exercises" 1, 7, 10.

Chapter VIII. Reflex and Instinctive Behavior

1. Master the "Definitions and Explanation of Terms Used" in this chapter, and test as above.

2. *Required Written Work.* Write out in full your answers to "Questions and Exercises" 2, 4, 5.

3. Review the sixth and seventh chapters carefully. An excellent plan is to devote one half hour to the writing of the outline of the two chapters without reference to the text, and then compare your results with the text.

4. Give careful study to the Instinct-Chart on pp. 137-138.

Chapter IX. The Value of the Human Instincts

1. Review the eighth chapter, noting especially the characteristics of instinctive behavior.

2. *Required Written Work.* Write out in full your answers to "Questions and Exercises" 1, 4 (apply this to the Sunday school), 5, 6. Note the need of religious education which home and church must supply.

Chapter X. How Instinctive Behavior May be Changed

1. Master the "Definitions and Explanation of Terms Used" in this chapter.
2. *Required Written Work.* Write out in full answers to "Questions and Exercises" 1, 8, 9.
3. Review the ninth chapter thoroughly.

Chapter XI. Habitual Behavior and the Law of Habit Building

1. Master the "Definitions and Explanation of Terms Used" in this chapter and test as before.
2. *Required Written Work.* Write out in full your answers to "Questions and Exercises" 1, 4, 6, 7.
3. Study exercises 10 and 11.
4. Review the tenth chapter with care.

Chapter XII. Sensation and Behavior

1. Master the "Definitions and Explanation of Terms Used" in this chapter and test as before.
2. *Required Written Work.* Write out in full answers to "Questions and Exercises" 1, 9, 14.
3. Review the "Classes of Sensations"

in Chapter XI, and master the outline of the discussion of the same.

Chapter XIII. Perception and Behavior

1. Master the "Definitions and Explanation of Terms Used" in this chapter, and test as before.

2. *Required Written Work.* Write out in full answers to "Questions and Exercises" 1, 4, 5. Write a brief article on "The Meaning of the Doctrine of Apperception for the Preacher," giving illustrations.

Chapter XIV. Imagination and Behavior

1. Define or explain the following terms: imagination, productive and reproductive imagination, concrete and symbolic imagery, types of imagery.

2. *Required Written Work.* Write out in full your answers to "Questions and Exercises" 1, 3, 6, 7. Write a brief statement on "The Value of a Trained Imagination to the Christian Preacher."

3. Review Chapter XII carefully, giving special attention to the discussion of illusions and hallucinations, pp. 221-225.

Chapter XV. Memory and Behavior

1. Master the "Definitions and Explanations of Terms Used" in this chapter.

2. *Required Written Work.* Write out in full your answers to "Questions and Exercises" 1-3, 5, 6.

3. Review Chapter XIV, giving special attention to the distinction between imagination and fancy.

Chapter XVI. Association and Behavior

1. Master the "Definitions and Explanation of Terms Used" in this chapter.

2. Write out in full your answers to "Questions and Exercises" 1, 2, 4, 6.

3. Review Chapter XV, giving special attention to the discussion of "Tests of Memory."

Chapter XVII. Economy in Learning

1. Master the "Definitions and Explanation of Terms Used" in this chapter.

2. Review the "Definitions and Explanation of Terms Used" in the first nine chapters of this book.

3. Study the "General Rule for Learning." Independently of the text write it out in full.

4. *Required Written Work.* Write out a statement on "What I Have Gained for Myself from this Chapter."

Chapter XVIII. Behavior and the Higher Thought Processes

1. Master the "Definitions and Explanation of Terms Used" in this chapter.

2. *Required Written Work.* Write out in full your answers to "Questions and Exercises" 1, 3.

3. Review thoroughly the "Definitions and Explanation of Terms Used" in chapters X-XVII.

4. Master the educational corollaries on pp. 312-319, and test your knowledge of the same.

V. Books for Further Study

Angell, *Psychology.*
Pillsbury, *Essentials of Psychology.*
Pyle, *Educational Psychology.*
Bagley, *The Educative Process.*
Titchener, *A Text-Book on Psychology.*
James, *Principles of Psychology,* 2 Volumes.
James, *Talks on Psychology and Life's Ideals.*
McDougall, *Outline of Psychology.*
McDougall, *Social Psychology.*
Seashore, *Introduction to Psychology.*

JESUS IN THE EXPERIENCE OF MEN

GLOVER

Terrot Reaveley Glover is one of the most distinguished of living scholars in the field of history and religion. For nearly a decade he has been the Wilde Lecturer on Natural and Comparative Religion at Oxford, in addition to his work as Fellow and Lecturer in Ancient History at his Alma Mater, St. John's College, Cambridge. The whole Christian world is indebted for the quality and number of volumes he has written. Within nine years after the publication of *The Conflict of Religion in the Early Roman Empire,* seven editions had been called for. He has since added: *The Nature and Purpose of a Christian Society, The Christian Tradition and Its Verification, The Jesus of History, The Progress of Religion to the Christian Era,* and other writings.

How to Study

This is a most stimulating volume for the student who will give it careful attention. It was placed in the Course because of the desire to have in the first year some book that would set forth in inspiring and help-

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ful fashion some of the great truths of Christianity. Doctor Glover has done this in his own inimitable way. It is not systematic theology and it is not history but rather a combination of the two. He shows what Christianity is by showing what Jesus has done in the world. There was religion a plenty in the world to which Jesus came. He did not simply have to bring a new religion, he had to overcome the old ones. He had to give men new ideas, a new faith, a new spirit, a new life. And that was not done all at once. Indeed, it is still far from being done, and the question is whether it has ever been done even within the Christian Church.

In one way this is not an easy book to read. Doctor Glover has such rich resources at his command and he brings them in from this source and the other in such fullness that we do not always see just what he is moving toward. But back of every chapter there is a clear thought and purpose which he is bringing out, and it is the business of the student to master the chapter and to find its meaning. So studied, the book will become of great value and will be found to have many a sermon suggestion hidden in it.

Read carefully the Introduction. Note the three parts into which the book falls, as indicated on pages vii and viii, and the simple outline that is given there. Let us first try to summarize this outline, giving the chapter numbers in parenthesis. Chapters I to VIII makes the first division, and

set forth what the great ideas are with which Christianity answers the questions of men. I. There are not many demons to be feared but one God to be trusted, and we know him in Jesus. II. The world is ruled by justice despite all appearance, and this justice will some time triumph, a justice that is according to the spirit of Christ. III. Christianity means salvation, a salvation such as the world had not before conceived, from fear, from evil, for life, for God. IV. Jesus is Saviour, Lamb of God, but his sacrifice means far more than all the old pictures which men once employed. V. Christianity means forgiveness, a sure and conscious peace with God. VI. God is known to us as powerful and infinitely good and yet as like us, a personal and moral Being, and so one who could be revealed in a human life. VII. The God of Jesus cares for individual men, therefore we can be sure of immortality. VIII. Jesus is the key to the universe, to the beginning and end of all things.

Christianity is not simply a faith; it is a society, a church. How has the spirit of Christ worked out in the church? This is the subject of the second part. IX. Often history has shown us the church compromising, building up creed and ritual and organization but not always daring to trust in the Spirit and to stand against the world for the high way of Jesus. X. It has held to the lordship of Jesus but not always seen just what his authority meant. XI. At the heart of the church's life has been the

friendship of men with Jesus, the fellowship of spirit and life.

Finally, in the third part, we note the effect that Christianity has had upon the world's life. XII. We see it in the great ideals for which the church has stood. XIII. We see it in the truer idea of human life. XIV. We see it in an ideal of religion which means freedom for man, the freedom of thought and of the fullness of man's own life.

The sketch given above, with Doctor Glover's introduction, offers a general outline of the volume. Now start your study chapter by chapter, using this outline and the questions and suggestions given below. You will note that in almost every chapter the author approaches his subject historically. Before bringing the Christian idea, he sets forth ideas of the past or ideas from circles outside Christianity. All this is of the greatest help in understanding and appreciating the Christian message.

Required Written Work

Outline briefly the main thought of each chapter, giving to each not to exceed 300 words. Do not simply pick out sentences and copy them. Master the argument of each chapter so that you could tell a friend what it was about and what the author said. Then write the thought out in your own language. The main divisions of each chapter will help you. An outline, or digest, of Chapter I is added here as an

illustration. Note that the four paragraphs represent the four sections of the author's discussion.

(1) The Jews had come to believe in a world of evil spirits at war with God and good. So did other people and so the early Christians. If to-day we do not share such a belief in a world of demons, nevertheless we still believe in the reality of evil and the power of the one God that overcomes it.

(2) In the New Testament, and wherever Christianity goes in pagan lands, it centers faith and thought on God, and evil spirits grow less and less real.

(3) But Jesus himself was real, and the experience men have had of him has driven them to a deeper knowledge of God and life.

(4) Jesus, the great fact of history, is still far ahead of us, and that most of all in what he has to teach us about God. He is the greatest fact for us to-day.

Below is given a list of questions and suggestions for each chapter.

Chapter I

The world into which Jesus came was harassed by the belief in numberless spirits of unknown character. Soon one conviction dawned upon them: These demons were at war with the God of Jesus. Why did faith in demons wane and finally disappear from the Christian community? Why did the God of Jesus abide?

Chapter II

The judgment seats of Pilate and of Jesus symbolize the conflict concerning the idea of justice and its triumph in the world. With the early Hebrews it took the form of the relation of goodness to prosperity, with the Greeks the adjustment of reward and punishment within the soul of man. Now the question has cosmic significance. God's character is involved. On which side is he?

Chapter III

In a broad sense, man has always sought salvation. From what does Christianity offer release? How does salvation relate men to God? In what ways does Jesus bring salvation?

Chapter IV

The death of Jesus demands an interpretation of its meaning. Can that meaning be found in the analogy of sacrifice, of the courtroom, or of slavery? How do these analogies fit in with Jesus' teaching about the attitude of God toward men? Are there other analogies that may be more helpful?

Chapter V

Sin, we are beginning to understand, is inward and moral and not outward and physical. Read Mark 7 in this connection. Sin is the exact opposite of love and

its eternal enemy. Analyze sin as a spirit, an attitude, a record, a habit, and a social disease. The forgiveness of sin means its overcoming. How is that accomplished?

Chapter VI

What influences have prompted men to seek after God? In what ways do they search for him? How does Jesus displace faith in a distant God? How does Jesus teach us to think of God?

Chapter VII

Trace the main steps in the growth of man's conception of immortality. What contribution did the Hebrews make? How does Jesus' thought about the relation of the individual to God affect his teaching on this point?

Chapter VIII

The early Christians saw that the past had its key in Jesus. Similarly his life lightened the future for them. He was their philosophy of history. In Jesus God's heart and purpose were bared before their eyes. God eternally is what Jesus represents him to be. Does this explain their courage?

Chapter IX

How far has the church of the past really represented Jesus? How far does it represent him to-day? The church has always

expressed itself in creeds and ritual and organization. Have these sometimes helped to stifle the Spirit as well as to express it? Have the "safe" and "efficient" leaders always been those who have most fully expressed and served the Spirit? For the other side, read page 168.

Chapter X

In what special ways does Paul's life acknowledge the lordship of Jesus? A saint, or holy one, is one who belongs to his God. Everything here depends on the kind of God whom he serves. What does it mean to belong to Jesus? What is the authority of Jesus?

Chapter XI

What did the friendship of Jesus with the disciples consist in? What did fellowship with Jesus mean for Paul? What does his friendship demand of men? What does it mean for them?

Chapter XII

Under what conditions and for what purpose was the book of Revelation written? What are the great truths for which the church has stood in history?

Chapter XIII

What elements in Greek thought show a growing appreciation of humanity. How has Jesus helped to bring a higher ideal and a deeper appreciation of human life?

Chapter XIV

In religion there seems to be endless conflict between past and future, tradition and venture, in meeting new needs. Why does this antagonism persist? Is it altogether deplorable? Did Jesus have to face it? What was his attitude? Which way does the Epistle to the Hebrews look? How did Luther deal with this subject?

THE PASTOR-PREACHER

QUAYLE

This is perhaps Bishop Quayle's greatest book. As with all really worth-while books, it comes out of life. The writer was widely known as a preacher, and one who was never accused of the "sin of being uninteresting." But for those who knew him as pastor, he stood equally high in the latter relation. The pastoral spirit which he here sets forth he himself exemplified in that relation. The book then has a special value in this, that one of eminence both as pastor and preacher sets forth for us the fact that we are not to decide as between being preachers or pastors, but we are to be both preachers and pastors.

Interesting and stimulating, the book is one that might be read for the pure pleasure of it. It is here, however, for study, and the close attention which one gives in study will not detract from the enjoyment of the reading. Do not simply absorb; reflect, let the stimulus of these words lead out your own thoughts, ask what this means for you. You may not agree with all that is here. But the writer would probably care much more to quicken your spirit than simply to have you accept a set of ideas. With a strong individuality himself, he calls men

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to be true to themselves, to cherish their own individuality. Note the chapter on "The Gift of God Which is in Thee."

Bishop Quayle's book needs no special comments. Perhaps the best portions of the book are those which magnify the work of preaching and which set forth the spirit and meaning of pastoral work. Under the latter, note especially the third chapter and the five chapters beginning on page 134.

It is a part of the duty of a pastor to present the work of the ministry at least once a year to the public congregation in the hope of calling the attention of strong young men in the congregation to the ministry as a life work. The student is recommended to prepare with the greatest care a sermon on this subject, using *The Pastor-Preacher* and *The Making of a Sermon* as the main sources of suggestion.

Required Written Work

From the first thirty chapters (to page 261), select fifteen which are of most value to you. Write out the message of each of these chapters, its essential thought, in a brief statement. This should, of course, be written in your own words.

It should be clearly understood that the whole book is to be carefully read.

CITIZENSHIP AND MORAL REFORM

LANGDALE

John W. Langdale, the author of this volume, is the pastor of the New York Avenue Methodist Episcopal Church in Brooklyn. He has written extensively for the Sunday school periodicals of our church, and is known as a thoughtful and discriminating student of the problems which he here considers.

Methodism has always been deeply interested in practical problems of a social character. Professor Winchester pointed out for us in the work of last year the notable services which John Wesley rendered here. What the Methodist Church has done in the temperance field is an open story. In these last years we have come to realize the broader range which our interests must take, and this is indicated in our Church Temperance Society later referred to. These interests are considered by this volume.

The broader field of social studies is taken up in the third year of this course. The pressing industrial problem, which is touched on in this volume, receives

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thorough treatment in the notable volume on The Church and Industrial Reconstruction.

A small book like this, covering so wide a field, cannot treat any one question in detail, and it should be remembered, as our author points out, that these questions "are complex and controverted." Such a work will naturally be supplemented by further reading. As to matters in the general social field, help may be gotten from the Methodist Federation for Social Service at 150 Fifth Avenue, New York City, and from the Commission on the Church and Social Service of the Federal Council of Churches at 105 East 22d Street, New York City. *The Survey,* a journal published at 112 East 19th Street, New York City, is the best source of information on general social problems, and is of great value to the pastor. In a field where there is such vigorous difference of opinion the fair and balanced position of our author deserves especial attention.

The Board of Temperance, Prohibition, and Public Morals, corner First and Maryland Ave., N. E., Washington, D. C., is the official organization of the Methodist Church that is charged with responsibility in connection with the wide field of temperance and reform. Its Secretary is Dr. Clarence True Wilson. The pastor should write here for desired information and help, for sermon use and for literature in inexpensive form for circulation among the people. Material of this latter kind has

been put out in great quantities by the Board.

Chapter I

After reading the chapter carefully try to answer the questions: What is the author's conception of the Christian's political duty? At what points do you agree and disagree with him?

Chapter II

After reading this chapter try to trace briefly the history of the struggle for prohibition in the United States, indicating the factors that entered into the fight and the ultimate victory. For a more detailed treatment the student is referred to *The Evolution of Prohibition in the United States of America* by Cherrington, American Issue Press, Westerville, Ohio. For excellent supplementary material presented from liberal viewpoint, send to *The World Tomorrow,* 104 East 9th St., New York City, for Prohibition number.

Chapter III

Note the relation of the drink habit and the use of drugs. Notice the reference on page 38 to the importance of an international agreement. For supplementary material the student is referred to Ellen La Motte's striking book, *The Opium Monopoly.* Since this book was written, two Opium Conferences under the League of Nations Commission have been held. Until such time as full report is available, the

students should consult files of current magazines, for the early weeks of 1925. See, for example, Ellen La Motte's article in *The Nation* of February 4, 1925.

Note the suggested "substitutes for the saloon." Can you think of others? What are some of the results that follow prohibition? The Prohibition number of *The World Tomorrow* mentioned on page 3 may again be consulted. Since this subject is not a static one, the student will need to use effort in securing recent information. Note organizations mentioned in introduction. These can be constantly appealed to for material.

Chapter IV

After reading the chapter carefully, trace the development of the institution of the family as here indicated. For a longer treatment the student is referred to *The Family as a Social and Educational Institution,* by Goodsell. What has been the influence of Christianity upon the family? Has the church any responsibility? This chapter may well be supplemented by the Copec Report on the Relation of the Sexes. This treats a delicate subject with tolerance but indorses the position the church has always held. A book that will give the pastor great help, especially in work with young people, is *Men, Women, and God,* by A. H. Gray. The American Association of Social Hygiene, in cooperation with the Federal Council of Churches has in preparation some study courses on this subject.

Chapter V

Note the definition of poverty and statistics as to its extent—what the author calls "the arithmetic of want." What are some of the social results of poverty? What has been the influence of Christianity upon our attitude to poverty?

Name the causes of poverty? Which does the author consider the chief? Do you agree with him? What is the contribution that Christianity has to make to this problem? For supplementary material the student may consult two small books, *Poverty and Wealth,* by Harry F. Ward, and *Christianity and Economic Problems,* by Kirby Page.

Chapter VI

Notice the statistics of our prison population and the cost. What has been the attitude of Christians?

Note the social situations here discussed and the relation to crime. Briefly contrast the old and the new methods of dealing with the social offender.

It is very important that the student should recognize the fact implied in the author's phrase on page 99, "Enough of such tragedies still go on," namely, that a *very large part* of current social practice in regard to delinquency is still of the "old" type—far removed indeed from the ideals of the "new" here indicated. The preacher will want to have first-hand information regarding the situation in his parish. For

supplementary material the student is referred to the bound and indexed copies of *The Survey,* which may be consulted in any good library. Write to the National Committee on Prisons and Prison Labor, 2 Rector St., New York City, for its leaflets on Prison Labor, a very important part of the prison problem.

Chapter VII

What are the "alliances for probable conflict" indicated on page 102? (Send to the Methodist Federation for Social Service, 150 Fifth Avenue, New York City, for leaflet on *The Open Shop.*)

Note the author's discussion of the trade union, its strength and weaknesses, and of the wise and unwise attitudes of employers. Be prepared to discuss briefly the statement on page 103 beginning "It is apparent," etc. What is the guild idea? (page 107). What is labor seeking in addition to shorter hours and higher wages? Note the statement on page 109 on the competitive wage system. In what three ways is Christianity implicated in the development of industrial relations?

Note the points of view and the church activities on pages 110-118, and indicate those with which you are in sympathy and those with which you do not agree. Note what the author considers the "more fundamental propositions." What are the principles of Jesus that should be applied to industry? What does the author consider the

underlying cause of the present crisis? (page 117.)

Chapter VIII

After reading the chapter carefully, try to indicate the way that immigration contributes to our problem; to our well-being and culture; ways in which immigrants have been well treated, ill treated, or neglected. What has determined our immigration policy? Notice the statistics on distribution of immigrants. The paragraph on deportation should be supplemented by the booklet on deportations published by the Federal Council of Churches (105 East 22d Street, New York City).

What agencies promote Americanization? Notice the discussion of the foreign press, a very important agency. What is the church doing for immigrants? Write to The Foreign Publications Department of the Board of Home Missions and Church Extension, 150 Fifth Avenue, New York City, for information on this last point.

Chapter IX

Make a list of the evils brought by war, as here indicated. Add others. What are the efforts and influences looking toward international peace? Read through the chapter for the author's thought as to the causes of war. Are there others that you can add? Booklets by Kirby Page, 347 Madison Avenue, New York City, *War, Its Causes, Consequences and Cure,* and *The*

Abolition of War, furnish fine supplementary material on this subject.

Note the comparison of Germany before the war and Denmark. For striking data on the peaceful development of the latter country, the student is referred to the new book on Denmark by Frederic C. Howe. Upon what may national pride be legitimately based? Note the statistics on appropriations on page 154. Write to the National Council for the Prevention of War, 532 17th St., N. W., Washington, D. C., for recent statistics and other helpful material.

Required Written Work

Write a paragraph of 200 or 300 words on each of the following subjects:

1. The abolition of poverty (based on Chapter V).
2. The responsibility of the church in regard to delinquency (based on Chapter VI).
3. What should be the attitude of the church to the present industrial situation? (based on Chapter VII.)
4. True Americanization (based on Chapter VIII).
5. What contribution has Christianity to make to Internationalism? (based on Chapter IX.)

STEPS IN THE DEVELOPMENT OF AMERICAN DEMOCRACY

McLAUGHLIN

Andrew Cunningham McLaughlin is professor of history in the University of Chicago. He has been, among other things, a director of the Bureau of Historical Research of the Carnegie Institution, Washington, associate editor and managing editor of the American Historical Review, and is the author of several books on historical subjects.

Chapter I

Read this chapter for "a few primal ideas which in one way or another underlie American democracy."

Chapter II

Read this chapter for the author's treatment of "the greatest addition to politics ever made" (with a possible qualification).

Chapter III

What is the main step toward democracy portrayed in this chapter? Note the author's contention that in a sense, in this period, there was not yet a people.

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Chapter IV

What were the characteristics of "the new era" which the author describes in this chapter.

Chapter V

Note the description of "Jacksonian democracy." Compare it with the earlier statement (Chapter III) that as yet there was not a people.

Chapter VI

Read this chapter for a description of the relation of slavery to the subject under discussion in this book.

Chapter VII

This chapter brings us to problems of democracy faced by our own age. Note the author's emphasis upon the importance of public opinion. The preacher should be vitally interested, for one of his main functions is the creation in his community of a worthy and effective public opinion.

Do you agree with the suggestion on page 164 that a way has been found to ward off the menace of great wealth? Have we solved the problem of the control of the use of property?

Chapter VIII

Note the description of democracy as a principle of life.

The assumption on page 77 that Ger-

many alone was responsible for the war is due to the date of the book, 1920. Since that time, the archives of the European capitals have been opened and it is generally known that, whatever the differences in degree of guilt, no one nation can be held solely responsible.

Note the author's description of faith and its importance for democracy. Does the description harmonize with the Christian concept of faith? Note what the author says of the democratizing of industry. Of Americanization.

Required Written Work

In a paper of 500 or 600 words, trace the "steps in the development of American democracy." State at what points, if any, you disagree with the author.

FRANCIS ASBURY

TIPPLE

Dr. Tipple is well known as the president of Drew Theological Seminary. Previous studies and writings fitted him for this task of writing the life of one of the earliest and one of the greatest leaders of American Methodism. The interest of the subject matter is enhanced by the quality of Dr. Tipple's style. The student, indeed, needs to be warned lest in the interest of the tale he should forget that here are important historical facts to be duly weighed and fixed in mind.

Suggestions are hardly needed because each page and chapter is self-explanatory, but a few aids to memory will be helpful. When reading jot down on paper the most important facts and incidents of each chapter. What is not expressed dies, and this method is one form of expression. The numbers given below indicate the chapters in question.

II. This chapter recounts the old but ever new story of the rise of Methodism in England. Note the occasion and the causes of that movement. What caused the "Flame" to appear and what kept it burning? The sketch of John Wesley (pp. 29ff.) deserves careful reading.

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III. Our attention is challenged when we meet the great apostle of American Methodism. He was not disobedient unto the heavenly vision. Think over his own description of the crisis. How did the early training of Asbury prepare him for his life work? Wherein was it deficient? Asbury's relations with his parents reveal a man of deep feeling.

IV. The history of the beginnings of Methodism in America prior to Asbury's advent must be carefully studied. The founders were Embury, Strawbridge, Webb, and Barbara Heck.

V. Any one lacking the ordinary opportunities for acquiring an education ought to read page 81 for inspiration. Why did Asbury keep a Journal? Why was it imperfect? Why is it of great value nevertheless? Note how Asbury made diligent use of his time despite numerous obstacles. When confronting the picture of Asbury as given in this and the succeeding chapters, no modern minister ought to offer the plea of lack of time as excuse for not reading or writing.

VI. The separation of the colonies from Great Britain and the setting forth of American Methodism upon an independent career were closely related events. It would make an interesting study to compare the conduct and attitude of Asbury toward the American Revolution with that of Wesley toward the same event.

VII. In this chapter we are introduced to one of the most important events in the

history of Methodism. Note the real significance of Asbury's request that the Conference should elect him before he would acquiesce in the presonal appointment of Wesley. This move directed American Methodism into the channel of constitutional democracy. What does the author state concerning the validity of the ordination of Coke and Asbury?

VIII. The fascinating chapter on the "Long Road" sets forth the unexcelled self-sacrifice of one of Methodism's noblest sons. Note author's estimate (pp. 180ff.).

IX. The history of Methodism, as given in this chapter, might be termed the continuous revival. Asbury's part, as the author shows, was that of the spiritual commander of the evangelistic host. Note the three marked characteristics of early American Methodism (pp. 188ff.). The individual pioneers mentioned on pp. 194-200 ought to become familiar to the student. Study carefully the author's reasons for the marvelous results achieved by these soldiers of the cross. Can we afford to part with their method?

X. What made Asbury's preaching effective? Would his style of preaching be effective to-day? Was he a great orator? How did the fact of his itinerating affect the content and the emphasis of his sermons? Was he wise in the choice of texts? Why is the general emphasis to-day different from that of Asbury's time?

XI. An instructive comparison is that between Asbury and Wesley relative to

their administrative abilities. What was the nature of their mutual relation? In the administration of the affairs of American Methodism, Asbury's difficulties were legion and a consideration of that fact is pertinent to the question regarding the proper estimate of his work. In some respects he had greater obstacles to overcome than Wesley had. What were these? The nature of Asbury's rule over the Church and the quality of his motives are discriminatingly discussed.

XII. The pathos of this chapter strikes home. Asbury was made of heroic stuff. We know that persistence which, despite sickness and feebleness, with unswerving purpose directed the course toward the goal.

XIII. Write down the qualities of the great man. When the list is completed, place those foremost which you think most truly represent the greatness of Asbury. After the completion of the book a minister ought to have a sufficient number of facts and be himself so filled with the "flame" that he would preach an inspiring sermon to his congregation on Francis Asbury.

After reading this biography, you will understand why it was planned to erect an Asbury statue in Washington, D. C., at a commanding site granted by Congress for that purpose.

Required Written Work

Select two of the following subjects and

write a paper of 500 or more words on each:

1. Asbury and Methodism.

Consider the following points: Asbury's earliest connection with Methodism; his preparation for his future life work; his missionary work in America; his position in American Methodism; the part he played in the establishment of the Methodist Episcopal Church; what American Methodism owes to him.

2. The Place of Asbury in American History.

What were his feelings toward America before he came, after he arrived? His attitude during the Revolution? Was he a true American? What were his relations with the American government? Does righteousness exalt a nation? Why can you place the name of Asbury among the founders of the American nation? Why was Asbury's religious campaign of such great importance to the new nation? This is especially significant when treating of the great western frontier. Give your reasons why Asbury's name ought to receive prominent mention in any large American history aside from his connections with Methodism.

The above items are meant simply as suggestions. Do not take them as an outline for your paper.

3. The Character of Francis Asbury.

Think of him in his various relations to the church, the unsaved, the nation, and to God.

THE SERMONS OF JOHN WESLEY

VOLUME I

We have already studied in the Examination for Admission on Trial the fine selection from Wesley's works made by Bishop Welch. Wesley's Sermons and his Explanatory Notes upon the New Testament have generally been considered as standards of Methodism with reference to doctrine. While the Selections contain many of the doctrinal writings and some of the most significant doctrinal sermons, it was deemed desirable that the student should have a fuller acquaintance with Wesley's teaching such as these two volumes would afford.

It is not easy from the reading of these sermons to realize the tremendous power of Wesley's preaching. It must be recalled that we do not have the sermons in the exact form in which Wesley gave them, since he preached *ex tempore*. In this written and probably much abbreviated form the bones of the skeleton are somewhat more prominent in some cases, the bare logic appears more than the sentiment and imagination. Above all they cannot

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give us the power of Wesley's personality, of that appealing and compelling will, which made him a master of multitudes. But, indeed, men's mode of thought and speech changes so much that the sermons of one century almost invariably lose their power of appeal with the centuries that follow.

And yet as sermons these writings are suggestive to the student. Notice some of their qualities. They are biblical. Read what Wesley says in the notable passage in his Introduction, Vol. I, p. xix, on "the man of one book." Yet consider secondly the wide range of reading here shown. The Bible was first for him and was decisive, yet no man read more widely than Wesley, and he demanded this same wide reading of his preachers. Note that the classics, English poetry, history, and science as well as theological books, come in. The example is a fine one, though we should not quote the classics to our congregations as Wesley did. Third, note the clearness and simplicity of this preaching, with its directness. There is strong meat in these sermons, but Wesley seeks to bring it to the common man. Wesley tells us how he labored to make his sermons simple and understandable, how he preached one of his sermons to an intelligent servant girl, bidding her stop him at every point where she did not understand. Fourth, note the power of Wesley's reasoned appeal. To be simple and clear does not mean to be superficial and verbose. What a rebuke there is here to those who

decry thought and reason, and rest upon a shallow emotionalism! Wesley powerfully stirred the emotions of men but it was through the truth. See with what clearness and order he proceeds, and how carefully he has wrought out his subject, so that he may carry men with him step by step. Finally, note the vital and practical character of this preaching. A large part of it is ethical, dealing vigorously with the problems of conduct and character, while in the doctrinal sermons he is dealing with truths not as part of a logical system but, rather, as bearing upon life.

And this leads us to the question of the doctrinal meaning of these sermons. It is significant that while our Methodist Episcopal Church has its Articles of Religion adapted from the Anglican Articles, Methodism in general has looked to these sermons and Wesley's Notes for the standards of Methodist teaching. That is characteristic of Methodism to find its highest statement of doctrine in sermons where doctrine is put forth not for its own sake but in its relation to Christian experience and life.

As we study these sermons from the doctrinal point of view, certain considerations may well be kept in mind. First of all let us note Wesley's own distinction between the form of doctrinal statement and the substance of religion, as witnessed in many of his writings and in these volumes. "How far is love, even with many wrong opinions, to be preferred before truth itself without love! We may die without the knowledge

of many truths, and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail!" (Preface, Vol. I, p. xx.) Most suggestive is his well-known sermon on the Trinity (Vol. II, pp. 20ff.). The explanations of the Trinity, he says, have simply "darkened counsel by words without knowledge." "I dare not insist upon any one's using the word 'Trinity' or 'Person.' I use them myself without any scruple, because I know of none better; but if any man has any scruple concerning them, who shall constrain him to use them?" What Wesley does insist upon are the facts of religious experience and the vital elements of the Christian faith: the meaning for men of God as he comes to us in Christ, as he works in us through his Spirit.

In the second place, it should be noted that the Methodist Episcopal Church is nowhere committed to the acceptance of all the details of Wesley's teaching. No one man can grasp all the truth, and every man is in large part the child of his age and of his special conditions. Wesley began as an Anglican High-Churchman. As Professor Faulkner has pointed out in his fine little volume on Wesley, not all of his High-Church notions were so easily gotten rid of. How vigorously he stood against separation and against giving his preachers the right to administer the sacraments, even with the pressing need here in America! And in his theology he carried over some elements which his own followers have rejected.

Baptismal regeneration was good Anglican doctrine. They believed in a "mystical washing away of sin" with the infant by the water of baptism, in a real regeneration through the action of the sacrament. Wesley indicates his own belief in this in these Sermons (Vol. I, pp. 160, 161), and he retained language which taught this in the ritual which he provided for the American church. The Methodist Church to-day does not follow him here, and the ritual which he sent over was, in fact, very promptly revised by our fathers at this point.

Despite his consistent opposition to Calvinism, Wesley did not free himself from all the errors of that system. Calvinism, for example, following Augustine, taught an extreme doctrine of original sin and native depravity. It declared that men came into the world not merely depraved, prone to evil and helpless without God, but that this depravity was absolute in its unrelieved evil, and that the newborn babe was itself a sinner, was itself guilty, and was itself punished, and rightly, for its sin. It would be hard to find a Methodist teacher to-day following Wesley in holding that native depravity involves guilt and is rightly punished, and that we are all in some way guilty of Adam's sin. Here he is not consistent with his own position that sin is transgression of a known law.

At one point, however, Wesley made a most important correction of the Calvinistic doctrine, although it remained for later Methodist theologians to develop its full

meaning. The Calvinistic doctrine of original sin and native depravity was so sweeping that, as William B. Pope put it, it made "the soul of man passive as a stock or stone." Previous to regeneration there was in man no motion to goodness, no power of will to choose God or work with God. The result of all this was Calvinistic determinism. It was God who decided who should be saved (election) and his grace worked by necessity, for man had no power so much as to choose and no movement even of desire.

Over against this Wesley emphasized the idea of prevenient grace, grace "coming before." Apart from God men are evil and helpless, but no man is left without God's Spirit. His grace comes to all. "Every one has, sooner or later, good desires. . . . Every man has some measure of that light which lightens every man that cometh into the world" (Vol. II, p. 238). Man is not an inert, helpless log. A measure of free will is given him by the grace of God. He is not saved by irresistible grace but can choose or refuse (Vol. VI, pp. 42, 43). Such statements of Wesley must be kept in mind when we read his sermon on "Original Sin," for in these words appear his opposition to Calvinism and his insistence on man as free and responsible, a position ruled out by the doctrine of depravity in its extreme Calvinistic-Augustinian form. Pope and practically all the later Methodist theologians developed this more fully. (See Pope, Vol. II, pp. 57-60, 84.)

There is a danger that the reader of older theological discussions like these will stumble at the form and fail to appreciate the substance of truth. So in Wesley's discussion of original sin and depravity, note first of all his emphasis on the fact of sin in the human heart as universal. Then grasp the fundamental religious truths in which Wesley is interested: man by nature is evil, man apart from God is helpless and hopeless. Have these great truths suffered any change? Wesley's interest in them was not theoretical. They were the human background and the great occasion for his gospel of redeeming grace, needed by every man, freely offered to every man. As you read these sermons in every case observe first Wesley's practical, religious interest, and then ask as to the permanent and present value of the doctrine taught.

And this brings us to a final word concerning the substance of these sermons. Note how large a proportion are ethical in the best sense of that term. Wesley was above all interested in holiness of life achieved through a vital religious experience of fellowship with God. Some of these sermons deal with practical matters of conduct and specific qualities of the Christian spirit. Many emphasize the need of the Spirit of God in our hearts and the life which can come only from his work. Again and again he raises the question: What difference does your faith make? Are you really a Christian in spirit and life? Note that this practical spirit is just as truly

present in the doctrinal sermons. "Our main doctrines, which include all the rest," he says, "are three—that of repentance, of faith, and of holiness" (Vol. V, p. 333). And he emphasizes these doctrines because they belonged to the message that he preached. Study these sermons with this understanding of their purpose and character and one will get a truer appreciation of Methodist theology, whose significance lies not so much in peculiar theories as it does in its emphasis upon the great vital truths.

In connection with this first volume read very carefully the interesting and suggestive preface prepared by Wesley himself.

Required Written Work

While the entire volume is to be studied, special attention will be given to the doctrinal sermons. A number of subjects are given below, in connection with each of which there are references to one or more sermons particularly bearing upon the subject. Keeping this list before you, read the sermons through with notebook at hand. Note down the special points or passages which you find bearing upon these subjects. Then select five of the eight subjects and write out on each a statement of Wesley's teaching as you have found it in the sermons. The length of these statements should be from three hundred words upward.

1. Justification by faith. Sermons 1, 5, 6, 43.

2. The Holy Spirit. Sermon 9.
3. The Witness of the Spirit. Sermons 10 to 12.
4. Holiness. Sermons 17, 40.
5. The New Birth. Sermons 18, 19, 45.
6. Original Sin. Sermon 44.
7. Christian Liberality. Sermons 38, 39.
8. Christian Stewardship. Sermons 28, 50, 51.

In connection with the sermon on the Holy Spirit, note that Wesley bases his argument upon a reading of the text which scholars no longer accept and which was criticized even in his day. Look up the correct reading in the American Revised Version.

HOMILETICAL DIRECTIONS AND SUGGESTIONS

INTRODUCTORY

The purpose of the Conference Course of Study is to train men for the ministry. A conscientious fulfillment of the requirements of this course will broaden the horizon,. widen the interests, quicken the mental life, and warm the heart of the student. All this will make of him a stronger man and a greater preacher. But the student may also count on certain immediate results from these studies. In other words, he may expect to find here help in his preaching from week to week. He need not wait for the future to discover that all this toil has not been in vain.

A wise man once referred to the fact that there were "sermons in stones." It may be said with greater truth that there are sermons in each and every one of these books. It takes far less imagination to see them here than to find them in stones. When Bishop McDowell's book entitled *Good Ministers of Jesus Christ* appeared, the editor of one of our *Advocates* suggested that it would be wise for young ministers to preach a series of sermons covering the line of thought and experience sug-

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gested in that book. A similar suggestion might be made to the students concerning many another book in this Course of Study.

The student ought to train himself to look for these immediate helps in the preparation of sermons. The experienced preacher has developed the homiletic instinct so that he finds themes and texts, as well as illustrations, in his intercourse with people, in his reading, and in all the experiences of his life. His mind is not only open and alert, but is always seeking and searching for that which will help him to present the appeal of the Christian message in compelling form. This practice calls for careful attention at first, but ought to be continued until it becomes second nature.

The value of this homiletical habit will be greatly increased by some systematic form of note keeping. In this way the illuminating suggestion of the moment will be made available for the dull day when inspiration does not come so readily. Even so gifted a genius as Beecher found himself "empty" at times. On such occasions he frequently went out to ride to and fro on the ferryboat, studying the faces of folks and observing the ships coming and going, in quest of sermonic suggestions. The student who has carefully recorded the themes and texts of possible sermons will find in that collection a source of inspiration that will almost inevitably set the mind to work along lines that will produce helpful messages. If he follows this practice, he will seldom, if ever, come to the preparation of

next Sunday's sermon with nothing to preach about. His only difficulty will be to choose between several themes that demand expression, to choose between several texts that cry aloud for exposition. Sometimes the theme will appear first and the preacher's mind will at once seek and find a suitable text. More frequently the student will see a verse of Scripture in a new light, and almost unaware of what he is doing he settles upon the theme and makes the outline of the sermon itself. If he keeps a record of possible texts, he finds that one text frequently suggests another. In going over these recorded suggestions he will occasionally discover that some of them belong together and in that way he makes at least the beginning of a series of sermons. Consequently, the whole process has cumulative value and amply rewards the student for the effort involved.

The other immediate help which the student may expect is to be found in material for illustrative purposes. It is one thing to have a good text and a fine theme. It is just as important to be able to expound the truth in such a vivid, vital way that listeners may catch the contagion of its appeal. For this purpose illustrations are indispensable. They have a pictorial power that adds wings to one's speech, and they give to the skeleton outline of the sermon a living power that it not only needs but must have. They help make the sermon "portable," for they are frequently remembered when all else is forgotten. The need and

value of illustrations call for no emphasis. The ready sale which collectors of illustrations find for their wares is ample evidence of their worth to a minister. The sincere student will soon find that out of his study as well as out of his work he is accumulating such a reserve of live and usable illustrations that he need not spend his money for second-hand material.

It is the purpose of this section of the "Directions and Helps" to point out some of the homiletical values of the books required in the course. These suggestions must of necessity be brief. They can be little more than hints. Their value is to be measured not by the texts they uncover, or the illustrations they discover, but, rather, by the degree to which they guide the student in the fine art of seeing these things himself. Here, again, it is well to remind the reader that the habit of looking for that which will enrich the sermons for the coming Sundays must be continuously cultivated.

It would be a good custom to ask at the completion of the work on each book, "What have I gained from this book that will help me to preach better sermons?" It will be found that some have provided ample material, that others have contributed but little, yet each will have made some offering to the preacher's storehouse. This is not the only standard by which to judge these books, but it is certainly one basis by which they ought to be tested.

The first year of the Conference Course

calls for the study of ten books. Of these ten, we will omit from our consideration two: *The Making of the Sermon* by Pattison, and *Wesley's Sermons*. As the first of these deals with the general field of homiletics, it is not even necessary to suggest its value to the preacher in this work. *Wesley's Sermons* will, of course, be very carefully read by every Methodist preacher. In many respects they serve as models both as to method and message. Their style and spirit are worthy of imitation. It is, however, a grave mistake for the young preacher to form the habit of looking for homiletical material in the sermons of other men. It is a dangerous practice at best, and more than one man has become a victim of the sin of plagiarism because he has started in the way of using sermons as a source of supply in his own preparation.

NEW TESTAMENT HISTORY

By Rall

The author writes in the introduction that this book is "a study of the beginnings of Christianity." As such it is of immense importance to the minister who has dedicated his whole life to the propagation of this faith. It enables him to see the world into which Christianity came and to observe "the transforming power of its first great enthusiasm." Such a study of the beginning will greatly assist one who is interested in the continuing of that movement.

The chief contribution of this volume is to give the student a proper perspective. Here he will discover the relation of Christianity to the Jewish world from which it sprang. Here he will see Christianity in its historical setting of Grecian culture and Roman civilization. Here he will gain a correct view of the program and power of that faith which he would make dominant in the world. This knowledge will give him a confidence as he speaks in the name of historical Christianity. It will likewise make him cautious that his utterances correspond with the best interpretation of the facts.

The student need not hesitate to covet for himself something of the pointed phraseology as well as the concrete conciseness of the style of this author. Many a congregation would remember such a striking definition as this, "Christianity is a militant and conquering fellowship." The description of Paul's journey into Macedonia by this phrase, "The Gospel goes to Europe," is sure to arrest attention. Similar skill is shown in the use of such a phrase as a "lower level" to describe the decline in the life of the early church following the ministry of Paul. Such phrases as these ought to serve as windows through which the student might see great fields of truth.

A perusal of Chapter I almost inevitably suggests a sermon on "In the Fullness of Time" and also gives much material that may be used in the preparation of that ser-

mon. The paragraph at the top of page 2 headed "John and Jesus" suggests both themes and texts. Here one can deal with such ideas as "The Self-Effacement of John" and the "Deference of Jesus," "The Limitations of Fellowship" and "Paving the Way." Texts appropriate for such themes come readily to mind.

The young preacher will do well to write the quotation from John Stuart Mill which appears on page 33 on a filing card readily accessible, or better yet, commit it to memory. He can find no better theme than that of this paragraph, "Jesus as our Central Study." He must realize that it is his business to remind that portion of humanity before him not only "That once there stood in her midst a man by the name of Jesus Christ," but that he now stands in the midst of life. Here is the suggestion for a sermon, "Lo, I am with you alway," or "Where two or three are gathered together."

This volume will furnish abundance of material for a series of sermons or addresses on the "Life of Christ." Consecutive sermons might be preached on "The Ministry of Healing" and "The Ministry of Forgiveness." Contrasting and complementing sermons might be preached on "The Life with God" and "The Life with Men." A preacher will find it interesting and helpful to study at the prayer-meeting hour with his people the section dealing with "The Jerusalem Church." This study would be appropriate following the Easter

season. A similar course might be given before Christmas on the "World of the Early Church." The life and letters of Paul open up a limitless field to one who is planning to preach "Christ and him crucified."

EVANGELISM, BY HANNAN

In the foreword we are told that "The chief aim of the book is to give young ministers a broader view of evangelism than is sometimes held." The student may, therefore, use the ideals set forth in this volume as a standard by which to judge his own evangelistic purpose and program. He may discover that he has been harping on one string instead of "striking all the chords with might." Taking that illuminating phrase, "One Sided Salvation," as a theme, he may preach a sermon that will be at once a confession of his own shortcomings and a challenge to his church for a larger ideal of evangelism. These words, "He cannot settle the problems of his soul with God without settling the matters of his conduct with men," ought to set the mind at work on such a text as this, "He that loveth not his own brother whom he hath seen, cannot love God whom he hath not seen." Words like these, "That man need expect little salvation at the altar, if next day he is going to oppress or overreach his brother in business, or be tyrannical or unreasonable in his home," lead at once to such a text as "First be reconciled

with thy brother and then come and offer thy gift." On page 15 one finds three points for a sermon on, "If any man be in Christ, he is a new creature": "His life is organized around a new center—Christ; and has a new direction—Godward; and a new motive—Service." This might easily be expanded into three sermons. An awakening sermon or series of sermons on heaven might be developed by using as a basis the sentences on page 14.

There is room for a timely sermon now on the relation of Christian service to Christian experience in which one can show how a certain type of experience loses because it lacks application and a certain type of service fails because it wants inspiration. The author's comparison of these two types is a splendid example of the ability to show the weakness of two extreme points of view in contrast with one another. Of them he says, "One is like a perpetual fog or rain which would make the earth like a quagmire; the other is like endless sunshine, which would make the earth like a dust heap. Neither could sustain life." A much-needed sermon may be based on this theme: "The True Christian Is the Real International." Here can be shown the need of real world-minded Christians instead of worldly-minded Christians. In such a sermon use may be made of the Student Volunteer slogan, "The evangelization of the world in this generation," and of Wesley's great ideal, "The world is my parish."

These are just a few gleanings gained from the first short chapter. While this chapter is probably richer than any of the others for this particular purpose, they will all yield some material to him who is bent on proclaiming the evangel. Some of them make even more definite contributions in the suggesting of sermons and for that reason need not be considered here.

There are some things about the author's style that are worthy of cultivation. The ability to state truth in challenging form is seen in sentences, "Nor can he mend his ways with men and ignore the claims of God," "Holiness is not a tangent, running off the orbit of normal life, but normal life at its best, the soul in perfect health." Phraseology like this helps to gain attention and put the message in a form more likely to be remembered.

THE ART OF WRITING ENGLISH

By Brown and Barnes

A phrase from the preface of this book might well be taken as a definition of preaching, for it, like composition, is "a double-ended process." It will help the preacher remember, as the author suggests to the writer, that he is "successful only when he has produced the desired effect on his audience." With this ideal in mind the preacher will not think of the sermon as something to be carefully prepared for its own sake, "a thing apart." On the con-

trary, he will come to regard it as the means by which he hopes to influence men and women for the things of Christ.

This book will assist the preacher primarily in the method of expression rather than in the message to be expressed. Through the teaching of this book he should learn how to criticize his own sermons constructively. Here he will find the standards by which the various types of written speech are to be gauged. He would do well, for instance, to judge all the material he collects by the three standards suggested, namely, Truth, Interest, and Adaptability. There is much wisdom for the preacher in Chapter III, which deals with the whole question of vocabulary. A careful study here will make a man more careful as to choice of words, for he will see that sometimes words "half conceal" and only "half reveal" the truth he means to utter. He may even discover that so far as his hearers are concerned he is speaking in a dead language, using words that mean little or nothing to them.

Chapter IV is equally important to the writer of sermons. The preacher must ask, "Does this sermon hang together? Does it put the emphasis on the right point? And is there enough variety to sustain interest?" In these and other chapters the wise student will discover the tests by which he must measure his work. This critical process ought to be carried on as he gathers his material, organizes it, and puts it into final form for pulpit use. Moreover, he

would do well to criticize the sermon after delivery to see how far it has fallen short of these high ideals.

The section dealing with the selection of material is very pertinent to the preacher in his work. Like the journalist, he must have "an eye for copy." This portion of the book will help him to see that so far as sermonic material goes, his world is literally made up of "Acres of Diamonds."

The part of this volume given to the study of Exposition has many hints of value. He too must learn to contrast and compare, skillfully to analyze, and above all carefully to define. Similar help may be found in the treatment of the subject of "Narration and Description." Most sermons would be helped by more real description that would enable the folks to see what the preacher sees and by narration that added to the theme the vivacity of action and the vitality of conversation. The parables of Jesus may serve as models in this respect.

In addition to all this the preacher will find here valuable suggestions for actual sermons as well as illustrations to enrich them. As a matter of fact, parts of Chapter II seem to be written especially to show him how to find these. The section on page 59, headed "Finding the Germ Idea," gives good advice as to the discovery of texts and themes. These are the "Seed Thoughts" for the preacher. They are his first need, and he must find them through his own powers of thoughtful observation

and imaginative reflection on the events and experiences of life as it comes under his view.

HUMAN BEHAVIOR, BY COLVIN AND BAGLEY

Before taking up this volume, the student should ask himself once more: "What do I aim to accomplish through my preaching? What end do I have in view as I stand up to preach Sunday after Sunday?" The answer to such questions may be stated in various ways. No true answer can be given, however, that does not include the phrase, "human behavior," or words that are synonymous. The preacher is one who seeks to mold the character and to influence the conduct of man according to Christian ideals.

This volume, which deals with human behavior, will certainly guide him in the fulfillment of that ideal. A widely known psychologist has written a book entitled *How to Influence Men in Business.* Our book does not profess to offer similar help to the minister, and yet it actually does that very thing. It helps to acquaint him with the personality to whom his appeal is addressed. Likewise it shows him the guiding principles by which he may more effectively mold the conduct of men. Here he may discover the probable reaction to certain kinds of appeals. Here he may learn how to analyze the experiences of himself and of others and thereby estab-

lish the right point of contact with his hearer.

All this may seem remote to the student at first, but it is exceedingly vital. This may not help him find sermons, but it will help him to prepare sermons that more readily reach their mark in the hearts of men. Here he will receive assistance in the making of sermons that more definitely contribute to the upbuilding of the character of men and more vigorously determine the conduct of men. He would do well to form the habit of analyzing his sermons from the psychological point of view. Such an analysis would often lead to a change of emphasis and to the reshaping of material. A sermon may often be logical and fail to accomplish its purpose, because it violates the principles of psychology. The preacher should study the effect of his message on his people as carefully as the physician observes the reaction of the treatment which he prescribes. Direction for such observations is found in this book.

Incidentally, this volume offers other homiletical help. Its close touch with life makes it alive with illustrative material; best of all, this material is such that it leads one to supplement it by experiences from his own life and reading. Similarly, there are to be found here suggestions for sermons. Let one example suffice. On page 132 there is a section headed "The Social Instincts." This provides the background for a sermon on "No Man Liveth to Himself Alone." Many other phrases

and words will illuminate old and familiar passages of Scripture.

One word of caution will not be amiss. Quite naturally the student may fall into the way of using some of the very technical phrases of this book. He should remember that to the average listener such phrases as "thought crisis" or even the common terms "perception" or "function" have little or no meaning. Get from these books the best that they have to give. Do not be afraid to bring new truth and deep truth. But be sure that it passes through you and really becomes your own, and that you put it in the language with which your people are familiar.

THE PASTOR-PREACHER, BY QUAYLE

The student will find one real difficulty with this book. It is too opulent in sermonic suggestion. He will probably have the experience of a little child going into a field covered with flowers. They are so abundant and so beautiful that he starts out to pick them all, but soon becomes overloaded and ends by taking none away. The richness of these pages makes it unnecessary to point out in any detail material for the maker of sermons. He should be on his guard, however, and not take from a book like this at second hand what should be gleaned first hand from the original sources.

He will do well to note how wide and varied is the field upon which this author has levied tribute. Let him check up the

literary references and note the range of this man's reading. Let him observe the allusions to "God's out-of-doors" and wonder at the keenness of his sight and insight. Once more, let him list the illustrations that breathe the spirit of "human interest." After the examination of even a few pages on this basis, the student will better understand the author's advice, "Go where the pollen is."

The reader will find it worth while to study and to cultivate the beauty of some of the pages of this book—"A saunter where the roads dim into pathlessness and lose themselves in the shadows by the winding of streams." "Putting your oar into waters where the lean of your strength may row a soul to God." The ability to clothe prosaic fact with such poetic fancy ought not to be despised. It gives a lifting power to speech and leaves the impression of "something more than has been symboled here." One ought not to copy or imitate another man's style any more than he would his gestures and accent of speech, but he can with perfect propriety seek to catch this spirit.

The temptation to make a few definite suggestions is too strong to resist. "A Landscape of Eternity" opens the way to "In My Father's House." "A Solicitor of Visions" leads to "I was in the spirit on the Lord's day." "A Glorious Fascination of Humanity" calls up "What is man that thou art mindful of him?" "Then and there shall come pollen on thy soul and thou shalt

be as one visited of God" will make one think of "Surely the Lord is in this place," or "I have seen the Lord."

CITIZENSHIP AND MORAL REFORM, BY LANGDALE

This book opens a new field of hints and helps for the preacher. The wise minister, however, will be careful to supplement it with long and patient study of other writings before he speaks upon these problems. This book is an introduction rather than a final treatment.

Many of the sermons suggested by this volume would be particularly appropriate for special days. For instance, the Fourth of July offers an opportunity for a sermon on "A National Sin" with the subtitle "The Bad Citizenship of Otherwise Good People." This is also a good time to take up some of the issues presented in the chapter entitled "Americanizing America." A sermon on "The Stranger Within Thy Gates" will not be out of place. On the Sunday preceding Labor Day he might well preach on "The Industrial Relations." Here is an opportunity to show not only the need of the Christian spirit in industry but that it is being applied in increasing measure. "The Golden Rule in Business" may be emphasized, not only as a theory but as an actual practice.

There are many occasions when a sermon on the family is appropriate. "Facing

Family Foes" might serve as a Mother's Day sermon. Preach once more on such a theme as "The Family a Fundamental Factor." Here one can show the value of the family in the cultivation of "the inner life of unselfishness and the spirit of social accountability." A good sermon will be discovered by the student who looks up the reference to John Fiske's writing concerning the meaning of infancy. Before an election a preacher may use this as a thesis, "A Christian shall make his party his servant and not his master." At such a time he can use to advantage the impressive freeman's oath, "I do solemnly bind myself to give my vote as I shall judge in my conscience may best conduce to the public weal, so help me God."

The closing chapter on "International Cooperation" opens a door which the modern minister must enter. He must be a leader of thought in bringing in the new world-order. If he did not fight in "the war to end war" he still can play an important part in that great campaign. Let him brood on this quotation, "Repudiate responsibility for the rest of humanity," until his soul must speak in denunciation of national greed and selfishness. If he doubts the power of his message spoken in such a place, let him recall the words uttered by President Wilson in the little English church from which his mother came. He said, "It is from quiet places like this all over the world that the forces are accumulated that will presently over-

power any attempt to accomplish evil on a great scale." Illustrations are here in abundance, but their prime value ought to be the calling to mind of still others, gleaned from wider fields of reading and from personal experience in civic life.

JESUS IN THE EXPERIENCE OF MEN, BY GLOVER

The reading of this book should be an intellectual event of permanent significance, but to let its thrilling facts run through one's mind without a definite reaction to them or use of them will tend to make a sieve out of the mind. Frequently the thing in your reading which starts you along an original line of thought may make a fitting introduction to a sermon or to a section of a sermon. A clinging phrase or sentence may be quoted with either your approval or disapproval of its substance. This may be done in such a way as to show that you have not "allowed the erosion of books to wear your selfhood away" or to make you a "Brother Ditto," but that under the stimulation of books you have thought your way through to positions of your own.

Glover is a model in that regard. Note Glover's references to early Christian literature and the literature and religious customs of the Gentile world into which Christianity came. You will see that the people who became Christians brought themselves with them and that their Chris-

tian experience was interpreted by them in the terms in which they had been thinking. The people of every age must interpret their experience in the language of that age, and it is your task to show people the meaning of Christ in the life of to-day and in the language of to-day.

Many passages of Scripture or other facts of Christian history can be interpreted in a fresh way because of the new setting given to them by this book and can be made the basis of sermons which utilize material found in this and other books and in the experience of following Jesus. The following are some sermon suggestions: "The Judgment Seat of Pilate and of Jesus" (28-34), "The Sunshine of God" (50), "Salvation from Fear" (45), "What Is It to Be Saved?" (46-48), "The Meaning of Sacrifice for Christ" (Chapter IV), "The Meaning of Sin" (Chapter V), "What Sin Is" (Chapter V), "Repentance Is Rethinking" (84, 244), "Cleaning Your Conscience" (85), "Christ Who Strengtheneth" (88), "The Cauterized Conscience" (78), "The Darkened Mind" (78), "Character, the Record of Deeds" (76), "Capturing the Mind of God" (109), "In Jesus Is the Yes" (139), "Fixing the Eyes Upon Jesus" (145), "Jesus, the Pledge of Progress" (142), "Jesus, the A and Z of Experience" (Chapter VIII), "Victories and Defeats of the Church" (Chapters IX and XII), "He Is Able" (191), "Is Man a Fraction or an Integer to God?" (220), "Does Christianity Give Men Sense?" (228, 240), "The

Truth Shall Make You Free" (234), "Tell What Things Ye Hear and See" (237), "Setting Fire to the World" (237), "Juggling With Holy Scriptures" (243), "The More Overflowing Vitality" (248), "The Gift of Appreciation" (251), "Love the Key to Art" (251), "The Artistic Quality of Jesus' Words" (250), "Playfulness in Jesus' Speech" (252).

STEPS IN THE DEVELOPMENT OF AMERICAN DEMOCRACY

By McLaughlin

Professor McLaughlin tries to show us what our American democracy is by tracing the road along which it has come and how it has developed. We have had a great deal of talk about democracy in recent years, but not always a clear understanding of what it means. Here is a matter in which the Christian Church and the Christian minister should be vitally interested. We should exhort our people to love their country and to show their devotion to it. But it is part of our duty to show them what this country of ours means, what it is that we are to serve, and how.

Sundays near the Fourth of July, Memorial Day, Thanksgiving Day, Armistice Day, the birthdays of Washington and Lincoln, and Labor Day may be used for sermons suggested by this book. Take a theme like "Making a Democracy," and show that democracy was not something

that was finished when our country's independence was declared or our constitution adopted, but that it was simply begun. Point out some of the great steps and then show what there still waits to be done. A sermon on "The Cost of Democracy" would be helpful, showing what it has cost in our past history, what it asks of us to-day. "The New Democracy" might point out the larger idea of democracy which we have to-day, not merely as a matter of form of government but as reaching into all our life, especially in industry.

The latter part of this book contains especially helpful and suggestive material, but this book should simply be the starting point of your reading. Conditions change rapidly. The old autocracies of Russia, Austria and Germany are gone but new autocracies are here. Old dangers to democracy have passed and new ones have come. What are some of the greatest dangers to democracy in our own midst? That would make a sermon of itself. "Success or Service" (195, 196), "Publicity, the Weapon of Democracy" (199), and other phrases from this writer may be the germs from which fruitful preaching will grow.

THE PROPHET OF THE LONG ROAD, BY TIPPLE

There is material in this volume for sermons or addresses of a historical character. To tell the life story of Francis Asbury is

to tell the beginnings of American Methodism. Our people ought to be familiar with the wonderful work of these early pioneers. In preaching on such a theme, be sure to utilize Roosevelt's tribute to the early circuit rider. Other sermons might center around such a theme as "The Perseverance of the Pioneer." This man who had "the will to do and the soul to dare" offers a good model for such a study. An interesting address can be prepared on "Comparisons and Contrasts between Paul and Asbury." Paul's text, "I have finished the course," receives added meaning in the light of the closing chapters of this man who traveled "the long road."

A good prayer meeting talk may be prepared on "The Devotional Life of Asbury." There is material for this all along the way. Such gleanings as "I spent much of the forenoon in prayer," and "My Soul is waiting on the Lord for full Christian perfection," appear on almost every page. Special attention may be paid to the remarkable statement of his general experience on page 307.

"A Travel Talk" for young people can be developed out of this volume, for we are told that "No man of that period traveled as much or so far as Asbury." A recital of his experiences will bring the thrill of adventure and the appeal of romance. How he did his work as well as why he did it will present a real challenge to the youth of this day. While he was not an educated man as Wesley was, his life offers stirring stimu-

lus for a sermon on "Education." "All his life he was a student." "Life to him was a long school day, as long as the road he traveled." The notation in his Journal, "I have been employed and improving myself in Hebrew lines and points, this being my horseback study," shows the ardor of the man to learn. The list of books he read as quoted, beginning on page 91, might make many a modern minister blush with shame. The story of this man's quest for an education can be told so as to inspire youth with a zeal for learning.

A sermon on "Christian Diligence" could be greatly enriched with gleanings from this book. His "Present mode of conduct," as quoted on page 89, is the record of one "diligent in his business." In the midst of all his cares he finds time to write in longhand a thousand letters a year. Here too is material for a sermon on "Filial Devotion." Out of his poverty he remits to his needy parents, writing as he does so, "I have sold my watch and library, and would sell my shirt before you should want."

The "Gentleness of Greatness" would be a theme for a good sermon that draws its lessons from the lives of men like Asbury. Use this remark of a small boy quoted on page 317, "Mother, I want my face washed and a clean apron on, for Bishop Asbury is coming, and I am sure he will hug me up." A sermon on "Christian Motives" could be illustrated by many incidents from his life and could be emphasized by this quotation, "If it were in my power, I would do a thou-

sand times as much for a gracious and blessed Master."

Required Written Work

The purpose of these homiletical helps is far greater than the mere suggestion of possible assistance in the art of sermon making. Its aim is to develop in the student the ability to discover these helps for himself and to train him in the habit of constantly looking for that which will contribute to his pulpit work. To that end certain written work is required. If this work is carefully prepared, it will do for the student what the mere reading of these helps can never do. This written work is to be placed in the hands of the designated examiner at the time appointed by the Board of Examiners. You may omit any three of the following tasks:

I. Write a brief description of your present method of sermon preparation. Do you have surplus available material upon which to draw as you preach from week to week? Or do you rely upon the inspiration of the moment when the time comes to prepare a sermon? Tell how and when you decide upon text and theme. Suggest sources of illustrative material. Analyze your method as clearly as possible, and make the report so specific that one who had never preached would know how to go about preparing a sermon.

II. Write a sermon about 1,500 words on "What Difference Jesus Makes," or on

"What Jesus Means to Men." Use Glover's book in this connection.

III. Outline in brief form a series of Sunday night addresses, covering the missionary activities of Paul. Give the subject of each sermon and the main points of your outline. Rall's book will afford all needed material.

IV. Write a letter supposedly to a preacher friend, telling him what you found in Quayle's book that helped you preach better sermons, or a similar letter dealing with the value to a preacher of the book entitled *The Art of Writing English.*

V. Submit one sermon that deals with some theme of social or civic import as indicated in Langdale's volume.

VI. Record three usable illustrations that you discovered in *Human Behavior* and in *The Prophet of the Long Road.*

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